This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LIBRARIES
19119 0

2DV

(E. [illegible])

2DV
Rare

Church Hist (York)

TRACTS

ON THE

ORIGIN AND INDEPENDENCE

OF THE

ANCIENT BRITISH CHURCH;

ON THE

SUPREMACY OF THE POPE,

AND THE

INCONSISTENCY OF ALL FOREIGN JURISDICTION

WITH THE

BRITISH CONSTITUTION;

AND ON THE

DIFFERENCES BETWEEN THE CHURCHES

OF

England and of Rome.

Thomas Burgess

BY THE BISHOP OF ST. DAVID'S.

SECOND EDITION, WITH ADDITIONS.

TO WHICH IS PREFIXED A MAP, SHEWING THE LIMITS OF THE CHURCH OF ROME AT THE END OF THE FIFTEENTH CENTURY.

LONDON:

PRINTED FOR F. C. AND J. RIVINGTON,

No. 62, ST. PAUL'S CHURCH-YARD;

By Law and Gilbert, St. John's Square, Clerkenwell.

1815.

TH
PU
RK
RY
540
AS
TILD
JNS

TO

THE RIGHT HONOURABLE

LORD VISCOUNT SIDMOUTH,

HIS MAJESTY'S SECRETARY OF STATE FOR THE HOME DEPARTMENT,

THE FOLLOWING VOLUME

OF

TRACTS

IS

GRATEFULLY AND AFFECTIONATELY

INSCRIBED

BY

HIS FAITHFUL SERVANT,

T. ST. DAVID'S.

ADVERTISEMENT.

THE *antiquity* of the Church of Rome, the *divine origin* of the Pope's supremacy, the *universality* of the Pope's authority over the Christian Church before the Reformation, and the *slight* difference between the Churches of England and of Rome, are among the most powerful of the deceptions, by which the Roman Catholics and their friends have gained many proselytes to the cause of Popery. To counteract these delusions, by shewing, that the Church (not of Rome, but) of Jerusalem, was the mother church of Christendom; that the British Church, founded by St. Paul, was in its origin, and for many centuries, wholly independent of the Church of Rome, that the Pope's supremacy originated, not with St. Peter, but with an unprincipled usurper, —the murderer of his master and sovereign,— that the Church of Rome has been confined to a small portion of Christendom, compared with the Greek and other Oriental Churches, that the differences between the Church of England and

of Rome are much greater than they are often stated to be, and that the claims of the Roman Catholics are wholly inconsistent with the King's prerogative, and with the safety of the Established Church, was the object of these Tracts in their first publication.

Every argument for maintaining inviolate our Protestant constitution, and for the exclusion of all foreign jurisdiction, has acquired such additional force from many recent occurrences in Spain, Italy, and Ireland, as cannot fail to confirm the opinions of those, who are adverse to the Roman Catholic claims, and to have their just influence on minds before disposed to favour them, on the supposition that Popery had changed its character, and was no longer the corrupt, antichristian, and antibritish system, from which our Church separated in the sixteenth century.

LONDON,
May 20, 1815.

CONTENTS.

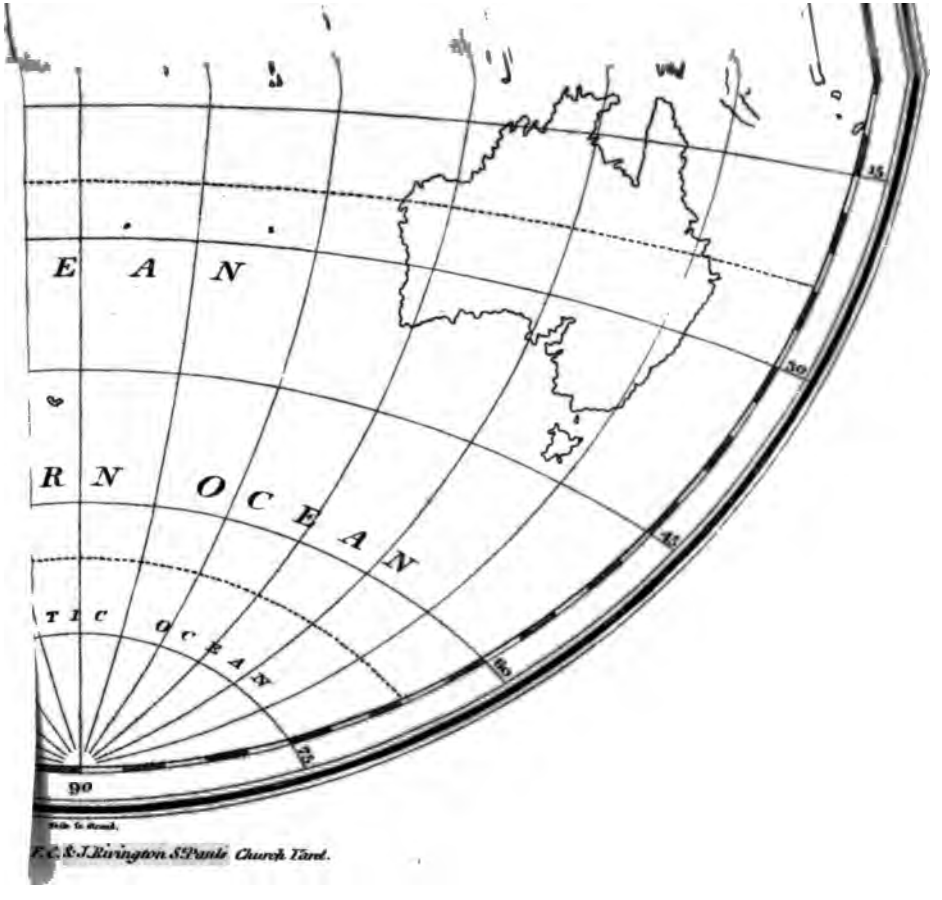
Page

1. Christ, and not St. Peter, the Rock of the Christian Church. A Letter to the Clergy of the Diocese of St. David's 1
2. A Second Letter to the Clergy of the Diocese of St. David's, on the Independence of the ancient British Church on any Foreign Jurisdiction 85
3. Postscript on the Testimony of Clemens Romanus 108
4. A Sermon on the first Seven Epochs of the ancient British Church 121
5. The Lord Chancellor's Decretal Order for the Regulation of Mr. Bevan's Charity Schools 159
6. The Protestant Retrospect 167
7. Apostolical Origin, Independence, and Protestantism of the ancient British Church 182
8. A Roman Catholic's Reasons, why he cannot conform to the Protestant Religion, abridged and answered 192
9. Differences between the Churches of England and Rome 202
10. A short and easy Argument against the Roman Catholic Claims 211
11. Exclusion, the fundamental Principle of the Reformation and Revolution 225

Page

12. An Address to the Roman Catholics of Great Britain and Ireland on their Subjection to a foreign Jurisdiction 241
13. A Protestant's and Papist's Manual 271
14. Appendix on the confined Limits of Popery, compared with the rest of Christendom, at the End of the fifteenth Century 317

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.


E A N
R N O C E A N
T I C O C E A N
90
35
30
25
20
15
Hole to Hook.
F.C.&J.Rivington St Pauls Church Yard.

CHRIST

AND NOT SAINT PETER,

THE ROCK OF THE CHRISTIAN CHURCH;

AND

ST. PAUL,

THE FOUNDER OF THE CHURCH IN BRITAIN

A LETTER

) THE CLERGY OF THE DIOCESE OF ST. DAVID'S

SECOND EDITION.

Petra enim Christus multis modis et figuris prædicatus est.
TERTULLIAN Adversus Judæus, p. 100.

Non dictum est Petro, Tu est Petra, sed Tu es Petrus; Petra autem erat Christus, quem confessus Simon dictus est Petrus.
AUGUSTIN. Retract. L. i. c. 21.

ADVERTISEMENT.

THE *first* object of the following pages, is to shew that the Christian Church was not founded on St. Peter, but on "the Apostles and Prophets, Jesus Christ being the chief corner-stone," that is, on the predictions of the Prophets, the testimony of the Apostles, and the promises of Jesus Christ; —that the first Christian Church was the Church of Jerusalem; and St. James, the first Christian Bishop;—that St. James, and not St. Peter, presided at the first Christian Council;—that St. Paul was the first founder of the Church of Rome;—that the Church of Rome was established, as a Christian Society during St. Paul's first residence at Rome; and that the first Bishop of Rome was appointed by the joint authority of St. Peter and St. Paul, after St. Paul's return to Rome.

The *next* object is to shew, that St. Paul preached the Gospel in Britain, and to ascertain, as nearly as possible, the time of the Apostle's Journey to Britain, on the authority of Clemens Romanus, Eusebius, Jerome, Theodoret, and two British records.

St. Paul's Epistle to the Romans was written before the Apostle's first journey to Rome, as is

evident from the Epistle itself*. The dates of the journey and of the Epistle will of course influence each other. If St. Paul was sent prisoner to Rome A. D. 56, the Epistle could not have been written in the year 57, or any later year. And if the Epistle was written A. D. 57, St. Paul could not have been sent prisoner to Rome in 56. But the choice of a date for the Epistle must be governed by the time of the journey, and not the time of the journey by the dates assigned to the Epistle. To the latter, various dates are assigned.

Historia Eccles. Magdeb.	A. D.	53. — 54.
Simson	A. D.	55.
Pearson	A. D.	57.
Lardner	A. D.	58.
Usher	A. D.	60.

I have exhibited this variety of dates, that the reader may not at once conclude, that St. Paul's first *journey* to Rome was not A. D. 56, because he finds the date of 57, or 58, or 60, assigned to the *Epistle* by different writers. These several dates appear to arise from the omission of St. Paul's journey to the West in arranging the chronology of the Apostle's ministry. If St. Paul preached the Gospel in Britain after his release from his first imprisonment at Rome, and if that imprisonment commenced in the 2d or 3d of Nero,

* Rom. i. 10, 1.

as I hope, in both cases, to prove in the following pages, the Epistle must be dated A. D. 53 or 54, —*circiter ultimum Claudii*,—as in the Historia Ecclesiastica Magdeburgica, Capellus's Hist. Apost. p. 76, and Dodwell's Diss. de Rom. Pontif. Success. p. 114, or A. D. 55, as in Simson's Chronicon.

It may be interesting and useful, in the consideration of St. Paul's relation to the Church of Rome, to keep in view the state of that Church *before the Apostle's first journey*, as far as can be collected from the Epistle to the Romans.

The Epistle is addressed to "all that be in Rome, beloved of God, called to be Saints."

Names of Christian converts at Rome, to whom St. Paul sends his salutations.

Romans, Ch. XVI.

Ver. 1. Phebe, our Sister.
3. Priscilla } my helpers in Christ.
Aquila }
5. The Church that is in their house.
Epenetus, my well beloved.
6. Mary, who bestowed much labour on us.
7. Andronicus } my kinsmen.
Junia }
8. Amplias, my beloved.
9. Urbane, our helper.
Stachys, my beloved.
10. Apelles, approved in Christ.
Aristobulus's household.

11. Herodion, my kinsman.
Narcissus's household.
12. Tryphena } who labour in the Lord.
Tryphosa }
Persis, the beloved.
13. Rufus, chosen in the Lord.
Rufus's mother.
14. Asyncritus.
Phlegon.
Hermas.
Patrobas.
Hermes, and the brethren, which are with them.
15. Philologus.
Julia.
Nereus.
Nereus's Sister.
Olympas.
All the Saints, that are with them.

Testimonia de prima Ecclesiæ Romanæ fundatione.

1. Constabit inde manifesto non magno ante obitum Apostolorum intervallo et fundatam ab Apostolis Ecclesiam Romanam, et præfectum adeo ab eisdem fuisse Linum. DODWELL de Pontificum Romanorum Successione. C. viii. §. 5.

2. Nos contra probavimus eodem anno quo decesserunt Apostoli, et formatam esse Ecclesiam Romanam, et præfectum adeo illi primum Episcopum fuisse Linum. IDEM ibidem.

3. Cum Petrus et Paulus fundarent Ecclesiam, hoc est, Apostolis illis adhuc superstitibus, Linus Romæ Episcopus constitutus est, ut docet Irenæus. PEARSON. *De annis priorum Romæ Episcoporum*, p. 168.

TABLE OF CONTENTS.

I. THE Roman Catholick claims, so far as they are connected with the Pope's supremacy, rest on imaginary pretensions, p. 10. The Church of Christ not founded on St. Peter, but on his confession, p. 11—14. The Church of Rome founded by St. Paul, p. 17—20.

II. 1. St. Paul's preaching of the Gospel in Britain, founded on historical evidence, p. 21.

2. The testimony of Gildas respecting the time, when Christianity was first introduced into Britain, compared with Eusebius's date of St. Paul's first journey to Rome, p. 23—27.

3. The time of Felix's recal from the government of Judea investigated, p. 27—40.

4. Conclusions from the preceding premises, p. 40.

5. Objections to St. Paul's journey to the West examined, p. 41—47.

6. Evidence of St. Paul's journey to the West, and to Britain, p. 47—54.

III. The Church of Britain, in a spiritual sense, fully established before the Church of Rome, p. 56. The Pope's supremacy not countenanced by Scripture, or the primitive history of the Church, p. 56. The Popish claims not consistent with the rights of Protestant subjects, nor warranted by expediency, or the example of other nations, p. 57—62.

POSTSCRIPT. 1. Of the original materials of Church History, p. 66. 2. On the testimony of Gildas, p. 70. 3. On the British converts, Claudia Rufina, and Pamponia Græcina, p. 73. 4. Protest of the ancient British Church, p. 77. 5. Examination of H. N. T. S.'s objections to the preaching of St. Paul, in Britain, p. 77.

According to the best accounts we have, there was a Christian Church in Britain even before there was one at Rome. And this is acknowledged by some of the most learned and eminent of their own communion; Baronius and Suarez. See Bishop Bull's *Corruptions of the Church of Rome*, published by Dr. Hickes, p. 283.

TRAPP'S *Popery truly stated and briefly confuted*, p. 51.

By this it appeareth [from Baronius] that the Church of Rome is not our mother Church, but a sister onely, and that a younger too; howsoever her flatterers would make her mother of all Churches. PAGITT'S *Christianography*, Part II. p. 3. 3d Ed. 1640.

AN

INQUIRY

INTO THE

ORIGIN

OF THE

CHRISTIAN CHURCH,

AND PARTICULARLY OF THE

CHURCH IN BRITAIN.

REVEREND BRETHREN,

THE origin of the Christian Church, and particularly of the Church in Britain, are questions which deeply concern us as Christians and Protestants. The proof of either establishes our belief in Christianity, and disproves the supremacy of the church of Rome.

If the Pope has no pretension to that supremacy which the Papists ascribe to him, and which detaches the Papists of this Empire from the allegiance in ecclesiastical matters, which is due to their Sovereign, and to the laws, it is greatly to be lamented, that

so false a principle should be a cause of separation between two great portions of the Christian Church, and should alienate one part of our fellow-subjects from the duty, which the rest pay to their King, and to the laws, of which he is the sworn guardian; and that on this false principle should be built the inflammatory complaints of their advocates in Parliament and out of it, as if the Papists were suffering in this country for conscience sake, by being deprived of civil rights for want of that conformity, which their consciences condemn. Four fifths of the subjects of these Kingdoms have for some Centuries renounced all *foreign jurisdiction.* One fifth still adheres to it in opposition to those constitutional principles, on which our Protestant government is founded, and which, for the security of the Protestant succession, placed the present Royal family on the Throne. Yet for the sake of this one fifth part of our fellow-subjects, it is contended, that those principles ought to be abandoned, to make way for an unconstitutional exemption founded on imaginary pretensions.

The *supremacy of the Pope* rests on a misinterpretation of Scripture. When our Saviour said to Simon, "Thou art Peter, and upon this Rock, I will build my Church,"

he did not mean to give to any particular Church, or to the Bishop of such Church, the right of supremacy over all other Churches. The words have no relation to such power or authority. In the passage which precedes these words, our Saviour says, " Whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood have not revealed *it* unto thee; but my Father, which is in heaven:" to which He adds, and I say also unto thee, " That thou art Peter, and upon *this* rock I will build my Church *." *This* rock refers to *it*, (*id quod dictum est*, says Augustine †,) the confession, which St. Peter had just made, that Jesus was the Messiah ‡. This confession is the foundation of the Christian church. It was on this confession that the first converts were admitted into the Church of Christ. St. Paul says to the Church of Ephesus, " Ye are built upon the foundation of the Apostles and Prophets, Jesus

* Matth. xvi. 18.

† In Epist. 1 Johann. Tract. 10.

‡ Pope Felix III. translates: *super ista confessione* ædificabo ecclesiam meam. Pope Gregory the Great says, in petra ecclesia, hoc est *in B. Petri confessione.* Ep. 3. 33.

Christ being the chief corner-stone." Their faith was built on the predictions of the Prophets, and testimony of the Apostles, the testimony and predictions of both uniting in Jesus Christ. The Church was founded on the Prophets and Apostles, not on St. Peter or St. Paul in particular. St. Peter was a a part of this foundation, but not a part on which the Church was solely or chiefly to depend. He was one of the stones of that edifice, of which Christ was the chief corner-stone. If the Church could be said to be founded on any individual Apostle, it was founded on St. James, who was the first Bishop of the first Christian Church. The Church of Christ was not founded on St. Peter individually, but on him, and the other Apostles; and not on them, properly speaking, but on their doctrine, the *Messiaship of Jesus.*

Christ addressed his question to *all* the Apostles; whom say YE that I am? St. Peter's answer was in the name of all. The commission of the Keys was addressed to St. Peter, not exclusively, but in common with the rest. "I will give unto thee the keys of the kingdom of heaven." Christ here only announces his intention of what he should do; and we may judge of what was intended

by what was afterwards done. Christ says not I *now* give, but I *will* give. And that future commission was the final commission in his last conversation with them on earth. And what was that commission? To preach the Gospel, and to baptize all nations: to preach the *doctrine* of Christ, and to admit into the *Church* of Christ. By the *kingdom of heaven*, the keys of which were to be given to St. Peter, was meant *the Gospel* and *the Church of Christ* *. In his final commission to the Apostles, Christ did not commit the charge of *preaching* and *baptizing* to any one Apostle above the rest, but to all. St. Peter had in this charge no pre-eminence or superior authority. He was not the foundation, on which the Church was to be built, but a part of it. He was not *petra*, but *petrus*. And petrus, *when distinguished from petra*, certainly means not a rock, but a stone.

* The different meanings of βασιλεια των ουρανων are thus enumerared by Schleusner, Lex Nov. Test. α. tempus adventus Christi in his terris: β. omnis salus et felicitas per Christum hominibus parta; γ. futura Christianorum felicitas; δ. *religio Christiana;* ε *cœtus, societas Christianorum in his terris;* ζ. imperium spirituale et invisibile, quo Christus cœtum sectatorum suorum in his terris tuetur et auget, suamque doctrinam indies magis magisque propagat; η. propagatio religionis Christianæ; ϑ. regnum Christi terrenum.

That St. Peter was not the rock, on which Christ said he would build his Church, is, I think, evident from the change of terms in the words of our Saviour. "Thou art *Petrus* (Peter) and on this *petra* (rock) I will build my Church." If our Saviour had meant that St. Peter should be the rock, on which he would build his Church, the same term might have been repeated: "Thou art *Petrus*, and on this *petrus* I will build my Church;" if indeed petrus, like its corresponding Syriack term*, ever signify a rock as well as a stone. But the word is changed; our Saviour does not say, on this *petrus* I will build my Church, but on this *petra;* and therefore we may conclude, that the first term was not meant to convey the same meaning as the second. It has a relative meaning, no doubt. Simon was with great propriety called Petrus for his confession of that doctrine, on which Christ was to build his Church. "Thou art Peter, and I have so called you, because on the doctrine, which you have now confessed, I will build my Church, as on a rock." The solidity of a Rock is an emblem, not of St. Peter, for his firmness was shaken, and, for a time,

* On the Syriack, Hebrew, and Arabick terms, see Casaubon in his most elaborate discussion of the passage in St. Matthew, in his Exercit. ad Baron. p. 321—374.

overthrown, but of the eternal stability of the Gospel and its covenant. The Gospel is an "everlasting Gospel." The covenant of grace is an "everlasting covenant." Heaven and earth shall pass away, but "the words of Christ shall not pass away." The words, then, have a relative meaning; and in that relation consists the propriety of the name given to St. Peter. But the two words, when used in the *same sentence* as *here*, are necessarily distinguished from each other, and therefore must have their appropriate meanings; so that *petrus* cannot here mean *petra*. With this distinction in view, it should ever be remembered, that our Saviour neither says, Thou art *Petra*, and on this petra I will build my Church; nor on this *petrus* I will build my Church. And the reason is obvious; for petrus, as distinguished from petra, being incapable of any other meaning than a *stone*, the Church could not be said to be built on petrus, a single stone; but either on many petri, which compose the foundation; or on the rock, which sustains them*.

* I have dwelt the more on this necessary distinction of the words in the *same sentence*, because Popish writers sometimes translate the passage, "Thou art a Rock, and on this Rock I will build my Church."

The *Church* of Christ is one thing, the *foundation* of the Church, another; and the *Rock*, on which it is founded, another. The foundation of the Church is the testimony of the Prophets and Apostles; and Christ, the subject of this testimony, is the Rock on which it is founded. But the *foundation* and the *Rock* are convertible terms; and therefore Christ may be called the foundation; and the testimony of the Apostles, the Rock on which the Church is built. But, individually, Christ, and not St. Peter, is the rock of the Christian Church.

The Christian Church, in a general sense, is a society of believers in Christ. All members of Christ's Church are believers in Christ, but all believers in Christ are not members of Christ's Church *. The Apostles and Prophets are the foundation of a Christian's faith. (Eph. ii. 20.) Christ also is the foundation: " for other foundation can no man

* To believe in Christ is not, of itself, sufficient to constitute any one a member of Christ's Church. He must be admitted into the Church according to Christ's own will and ordinance; that is, he must believe and be baptized; he must be baptized not only with the Spirit, but with water; he must be baptized in the name of the Father, the Son, and the Holy Ghost; he must be baptized by persons duly authorized. Christ gave his first commission, not to all the Disciples, but to the Apostles alone.

lay, than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) The Apostles and Prophets are the foundation; and Christ is the ground, the Rock, on which the foundation is laid, Christ is our spiritual rock *.

The words immediately preceding the passage in the Epistle to the Corinthians, just quoted, are remarkable, as applying to the Church of Rome, as well as of Corinth. "According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation." There was a Church at Rome some years before St. Paul went there, consisting, probably, of his converts, with whom he must have had intercourse by letters before the receipt of the Epistle, which is in our possession. He writes to them with a warmth and interest, and anxiety to see them, which are very suitable to a church of his own foundation. "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my

† 1 Cor. x. 4.

prayers; making request, (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be *established*; that is, that I may be comforted together with you, by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles *."

The Church of Rome was *established* as a Christian society, during St. Paul's first visit, by the communication of the spiritual gift, which he intimates. It is evident that the Church of Rome was not *established* before St. Paul's first arrival, and that no other of the Apostles had any share in this first establishment, but St. Paul, whatever may be said of St. Peter's episcopacy of 25 years†. For

* Rom. i. 7—13.

† [illegible] on his Lux Evangelii, p. 95.) says, "De [illegible] episcopatus Romani constans apud Eusebium [illegible] Nicephorus C. Pol. *duos* [illegible] In his note Fabricius quotes against the [illegible] Whitaker, Molinæus, Vedelius, and [illegible] the last of whom contends that St. Peter [illegible] Rome.

the Epistle to the Romans appears to have been written not long before the Apostle's first visit. And at that time his language to them certainly implies that no other Apostle had been there before him. "Yea, so have I strived to preach the Gospel, not where Christ was named lest I should build upon another man's foundation." (Ch. xv. 20.) There is no evidence in the Acts of the Apostles, or in St. Peter's own Epistles, that he *ever* was at Rome, and some learned men, and among them Salmasius, maintain that St. Peter never was there. It is more probable, however, that he never was at Rome till the year of his martyrdom, or the year immediately preceding it *.

The first appointment of a Bishop of Rome seems to have been an act of the joint authority of St. Paul and St. Peter. For so Irenæus, the disciple of Polycarp, asserts: Θεμελιωσαντες ουν και οικοδομησαντες οἱ μακαριοι Αποστολοι την εκκλησιαν Λινῳ την της επισκοπης λειτουργιαν ενεχειρησαν, *the blessed Apostles having founded and built the Church of Rome, committed the charge of its government to Linus.*

* See the Testimonia *de prima Ecclesiæ Romanæ fundatione,* in the preceding *Advertisement,* p. viii. and Stillingfleet's Orig. Br. p. 48.

He mentions the two Apostles by name [illegible] another place: [illegible] Peter [illegible] [illegible] *.

But this establishment of the Church [illegible] Rome was long subsequent to that of the Church at Jerusalem. That the words of our Saviour were not meant to convey any supremacy to St. Peter, is evident not only from St. Paul's not acknowledging such supremacy in his communication with his brethren [illegible], but also from the first steps which were taken by the Apostles in the establishment of the Christian Church. The first Christian Church was not at Rome [illegible] the president of the first [illegible] Church was not St. Peter, but St. [illegible] and the first Christian Bishop was [illegible] Bishop of Jerusalem. I con[illegible] that our Saviour's words [illegible] that the Church should be [illegible] St. Peter *actually*, that it was [illegible] *Messiahship of* [illegible] which St. Peter had con[illegible] that St. Paul, and not [illegible] the first founder of the Church [illegible].

[illegible] Romæ Episcoporum,

II. St. Paul was not only the founder of the Church of Rome, but of the Church in Britain. Of St. Paul's journey to Britain, a point of great importance in the history of the Gospel, and of the Protestant Church, we fortunately possess as substantial evidence as any historical fact can require. But though Usher and Stillingfleet * have collected the most unquestionable authorities for it, it seems not to have acquired, generally, that degree of historical credit to which it is entitled. It deserves therefore, on many accounts, to be brought more home to us as a part of our national history †; and as such, I have endeavoured to make all the use of it I could in the discourse, which I lately delivered to you at Carmarthen.

Some of our most valuable Ecclesiastical historians have no scruple in acceding to the

* Mr. Nelson has given in his excellent work on the Feasts and Fasts of the Church, a summary of Bishop Stillingfleet's observations on this subject; and Collier, in his Ecclesiastical History, has adopted the whole discussion. Bishop Gibson, in his Notes on Camden's Brittannia, concurs with Bishop Stillingfleet.

† An inquiry into the evidences of the foundation of the British Church by St. Paul, is rendered the more necessary by the defective statement of them in a late very learned Analysis of Chronology; of which statement an account is given in a subsequent part of this Letter.

and to the latter, by withdrawing some strong and tangible proofs of the truth of Christianity.

2. Gildas says that Christianity was introduced into Britain *before* the defeat of the British forces under Boadicea, (A. D. 61.) and *between* that event, and some others not long preceding it. He has just mentioned this defeat, and then adds: "*In the mean while* the sun of the Gospel *first* enlightened this Island, which displayed his bright beams to the whole world, as we know, in the latter part of the reign of Tiberius Cæsar *." In the 18th or 19th of Tiberius the Apostles received their commission to preach the Gospel to all the world; and in the 23rd the same Emperor gave his publick protection to Christianity throughout the empire.

* Interea glaciali frigore rigenti insulæ (et veluti longiore terrarum secessu soli visibili non proximæ) verus ille Sol (non de firmamento temporali sed de summa etiam cœlorum arce tempora cuncta excedente) universo orbi præfulgidum sui coruscum ostendens tempore, ut scimus, summo Tiberii Cæsaris (quo absque ullo impedimento ejus propagabatur Religio, comminata, senatu nolente, a Principe morte dilatoribus militum ejusdem,) radios suos primum indulget, id est, sua præcepta Christus. (Gildæ Hist. p. 3. ed. Gale.) This passage was misunderstood by Camden, Usher, Simson, and others; but is well explained by Stillingfleet in his Origenes Britannicæ. See a further account of this passage in the *Postscript* to this Letter.

Eusebius affirms, that the Gospel was preached in Britain by some of the Apostles. Other ancient historians expressly say this of St. Paul. In the before-mentioned Discourse I have endeavoured to prove, that we are indebted to St. Paul for the first preaching of the Gospel in Britain; and founded this proof on Eusebius's and Jerome's testimony, that St. Paul was sent prisoner to Rome in the *second* year of Nero, that is, in the year 56. The family of Caractacus, who were sent as hostages with him in the year 51 *, were still at Rome; for we are informed by an ancient British record †, that Caractacus's father accompanied his son, as an hostage, and returned to Britain after staying at Rome seven years, that is, till the year 58, and brought with him the knowledge of the Christian faith. This family, I conclude that St. Paul either accompanied in their return to Britain, or followed, after he had visited Spain.

The practicability of St. Paul's journey to Britain, within the period mentioned by

* Tacitus Annal. L. XII.

† Myvyrian Archæology, Vol. II. p. 63. Triad 55. The passage is translated in Williams's *Dissertation on the Pelagian heresy*, p. 14. and in the Appendix to Roberts's *Collectanea Cambrica*, p. 293.

Gildas, depends, in a considerable degree, on the year of his first going to Rome; and that, again, on the recall of Felix from the government of Judea. To St. Paul's first journey to Rome different dates are assigned by different writers: the

2d of Nero by	Eusebius	A. D. 56.
	Jerome	
	Bede	
	Freculphus	
	Ivo *	
	Platina	
	Hist. Eccl. Magdeb.	
	Petavius	
	Scaliger	
	Capellus	
	Stillingfleet	
	Cave (Hist. Lit.)	
	Simson †	A. D. 57.
4th	Calvisius	A. D. 58.
	Usher (Antiq.)	
5th	Beausobre	A. D. 59.
6th	Pearson	A. D. 60.
	Barrington	
9th	Usher (Annal.)	A. D. 63.

* Imperii sui (Neronis) anno secundo Festum Judææ procuratorem fecit. *Chronicon* Ivonis apud *Corpus Francicæ Historiæ Veteris*, p. 28. *Hanoviæ* 1614.

† Simson says *secundo Neronis anno*, though he dates it A. D. LVII.

Of these dates*, the two last which are adopted by our very learned Chronologists, are most at variance with the testimony of Gildas. For if St. Paul had gone to Rome so late as the year 60, (as he staid there two years according to St. Luke) he would not have reached Britain till after the defeat of Boadicea, and would have found the country under all the horrors of devastation and oppression†, and in a state very unfavourable to the reception of the Gospel, especially by the mission of a Roman citizen‡. The first of these dates (2d of Nero) not only accords with Gildas's testimony,—and with the residence of Caractacus's family, and other favourable contingencies, at Rome,—but has the authority of Eusebius and Jerome, and the concurrence of Stillingfleet and many other learned writers—and (which is of great consequence in adjusting the chronology of St.

* The great diversity of dates assigned to the same events in St. Paul's ministry, (his *first* visit to Rome, his *return*, and his *death*,) seems to have been occasioned in no small degree by the omission of so material a portion of that Ministry, as the Apostle's journey to the West.

† Before the defeat of Boadicea the Britons had destroyed seventy or eighty thousand Romans. At least as many Britons perished in the victory which followed; and hostilities were on both sides carried on for some years, with unusual cruelties.

‡ Acts xxi. 39.

Paul's ministry,) it affords sufficient time for St. Paul's various journies and labours in the West and East before his return to Rome.

3. But still the date of St. Paul's first journey to Rome depends on the time of Felix's recall. The ascertaining of one would decide the other. It is very improbable that Felix should continue in the government of Judea after his brother, Pallas, had been removed from the administration of affairs at Rome, which was in the 2d year of Nero. How dependent Felix was on his brother's power is evident from Tacitus. "At non frater ejus (Pallantis) cognomento Felix pari moderatione agebat, jampridem Judææ impositus, et cuncta malefacta sibi impune ratus, *tanta potentia subnixo.*" (Annal. L. XII.) And that he was then recalled is attested by Eusebius in his Chronicon, and by Jerome in his Catalogue of Ecclesiastical writers. But an expression of Josephus respecting the pardon of Felix, has induced the very learned author of *Annales Paulini* to place his recall four years later. Josephus says that Felix would have been punished for his delinquencies, if Nero had not pardoned him at the intercession of Pallas. But Pallas was removed from the administration of government in the 2d year of Nero, and therefore,

it may be supposed, must, at that time, have lost all influence with the Emperor; and that he could not have recovered it till after the death of Agrippina. Post Agrippinæ cædem nulla Pallantis apud Neronem offensio memoratur.——Quidni igitur *sexto* Neronis anno jam exeunte, tanta Pallas apud eum gratia floreret, ut fratrem suum, quem Nero ipse Procuratorem fecerat, a paucis Judæis accusatum liberaret. (*Annales*, p. 17, 18.)

The recall of Felix would have been almost a necessary consequence of Pallas's disgrace, if he was not recalled before. But how should Pallas in disgrace obtain the pardon of his brother? To this we may reply, that if Pallas had lost his influence with Nero, Agrippina had not yet lost her power, and therefore could easily have secured the pardon of her favourite's brother. Even three years after this, Nero wrs *alienis jussis obnoxius*, (as Poppæa told him to irritate his pride) and non *modo imperii, sed libertatis etiam indigebat*. This was, no doubt, the language of artifice and exaggeration; but it shows the power of Agrippina; which is further evident from the expression of Tacitus on the occasion: *cunctis cupientibus infringi matris potentiam*. Felix's pardon, therefore, did not require so remote a cause, as the re-

covery of Pallas's influence over Nero. Though the pardon of Felix was, probably, the effect of Agrippina's power, it was, no doubt, procured by the intercession of Pallas: for Agrippina was *ad Pallantis libita provoluta*. Josephus, who published his history forty years after the beginning of Nero's reign *, might perhaps have mistaken the cause of his pardon; and have imputed that to Pallas's intercession with Nero, which was obtained by his influence over Agrippina. That he was sometimes mistaken in Roman transactions and characters of that day, we are sure from his calling Poppæa a religious woman, (θεοσεβης γαρ ην) who, beside her other delinquencies, instigated Nero to the murder of his mother, and of his wife Octavia †.

* It was finished in the xiiith year of Domitian, and the fifty-sixth of his own age.

† The language of Josephus seems to have led to a supposition, that the Empress Poppæa was one of St. Paul's converts, one of "the Saints of Cæsar's household." Baronius in his Annals, and Cave in his life of St. Paul, notice the supposition, and Dr. Hales thinks it probable. (Chronol. Vol. II. p. 1252.) I wish there were sufficient evidence for it. There is no difficulty in the supposition that St. Paul's preaching had power to awaken the greatest sinner to repentance; and Poppæa's conscience was accessible through all the avenues of adultery, murder, and atrocious cruelty. But there is no ground for the supposition of her conversion, that I can find, except the ac-

But Felix might have been recalled from the government of Judæa before Pallas was

count, which Chrysostom gives of St. Paul's having persuaded one of Nero's *concubines* to renounce her connection with Nero (*τῆς ἀκαθάρτου συνουσίας ἀπαλλαγῆναι*) and that in consequence of this conversion Nero commanded St. Paul to be put to death. The account does not say, that the *Empress* was converted, but one of Nero's concubines. If therefore Poppæa was converted at all, it must have been when she lived in the latter character. And had she been then converted to a chaste and virtuous life, we may, I think, venture to assert, that no convert of St. Paul, under all the convictions of sin, and compunctions of repentance, which his preaching must have excited, would ever have consented to marry Nero. But the concubine Poppæa was afterwards the wife of Nero, and the instigator to the murder of Octavia.

The character, which Josephus gives of Poppæa has no countenance from Tacitus, who was her contemporary as well as Josephus. He says of her, *Huic mulieri cuncta alia fuere præter honestum animum.* She could not have been a convert before marriage, for she continued in her adulterous intercourse with Nero till her marriage in the year 62. And if we may judge from Tacitus there was nothing in her conduct after her marriage with Nero to justify the supposition that her mind had experienced any religious change; for he thus speaks of her death: *Mortem Poppææ, ut palam tristem, ita recordantibus lætam ob impudicitiam ejus sævitiamque.* He does not say that she was ever accused or suspected of "foreign superstition," which he would have done, if there had been any report of her being a convert to Christianity. Speaking of the death of Octavia, he says, *Poppæa non nisi in perniciem uxoris nupta.—Additurque atrocior sævitia, quod*

dismissed from his office by Nero; and perhaps the language of Josephus implies that

caput amputatum latumque per urbem Poppæa vidit. This was the commencement of Poppæa's imperial life. The year before her death, Gessius Florus, the most tyrannical and rapacious of all the governors of Judea, obtained the government through the interest of his wife Cleopatra, who was the friend of Poppæa. And of this friend Josephus gives a very bad character. He calls her *ουδεν πονηρια αυτου (Φλωρου) διαφερουσαν, as wicked as her husband.* Such a woman was not likely to be the friend of one of St. Paul's converts.

Josephus, however, calls Poppæa θεοσεβης. To gratify her, Nero pardoned the Jews who had raised a building to obstruct the views of Agrippa's palace, which overlooked the Temple; and afterwards at Josephus's solicitation she obtained the release of the Jewish Priests, who had been sent prisoners to Rome by Felix. Josephus very gratefully ascribes these favours to her piety, which are more justly imputable to political caprice. Agrippina and her friends had oppressed the Jews. Poppæa of course favoured and protected them. These favours were done the Jews during the most iniquitous period of her life, the latter in the first year of her marriage with Nero, and the former about four years before.

The time assigned to this conversion by Chrysostom is a decisive proof that the convert was not Poppæa. It was after St. Paul's return to Rome, and just before his death. If the Apostle suffered martyrdom in the year 65, according to Dr. Hales, Poppæa was then *Empress*, and not one of Nero's concubines. If he died in the year 68, according to Eusebius, Jerome, Stillingfleet, and Pearson, Poppæa at that time had been dead three years, according to Tacitus. (Annal. L. XVI.)

he was: for he says, that Nero pardoned Felix, when Pallas was high in his favour, or was *most in favour* with him: τοτε δε μαλιστα δια τιμης εχων εκεινον: words, which designate a very early part of Nero's reign, rather than a late. For Pallas was dismissed from power in the second year; was tried for high treason in the third; and must have continued out of favour with Nero till the death of Agrippina in the 5th or 6th year. In the 8th year he was put to death; the same year in which Nero married Poppæa. And there was no part of the interval between Agrippina's death and his own, to which the μαλιστα δια τιμης εχων can apply. For though the death of Agrippina might have allayed Nero's hatred of Pallas, there was in the new interests nothing likely to restore his influence, or to favour his brother. If therefore Felix was recalled when Pallas was *most in favour*, or very high in favour, with Nero, it must have been early in the second or in the first year of Nero.

The *commencement* of Felix's government seems to have been another reason with the learned and excellent Bishop of Chester, for dating his recall so late as the year 60. He says in the passage before quoted, that Nero appointed Felix governor of Judæa. If Fe-

lix had *commenced* his government of Judea under Nero, its duration would require a date as late as that assigned in the *Annales.* But it is clear from the Annals of Tacitus (Lib. XII.) that he was appointed governor by Claudius some years before that emperor's death *. And it is equally clear that Claudius's appointment had not been overlooked by the author of the *Annales:* for he says, (A. D. 53. Claud. 13.) Felix a Claudio Procurator Judææ *rursus* factus est. The *first* appointment is dated A. D. 48. Claud. 8, which was to the province of Samaria †.

There is another argument for the duration of Felix's government, in the *Annales Paulini,* depending on the age of Jose-

* Fausto Sylla, Sylvio Othone Coss.—(A. D. 52.)—Felix *jampridem* Judææ impositus.—Ventidio Cumano pars provinciæ habebatur, ita divisis, ut huic Galilæorum natio, Felici Samaritæ parerent.—Damnatusque flagitiorum, quæ duo deliquerant, Cumanus, et quies provinciæ reddita, (Tacitus Annal. Lib. XII.)

M. Asinio, M. Acilio Coss.—(A. D. 54.)—Claudius veneno tollitur. (Annal. Lib. XII.)

† The two provinces of Galilee and Samaria appear to have been included under the common title of the province of Judæa: for Tacitus after speaking of Felix, as jampridem Judææ impositus, and of Cumanus, to whom *pars provinciæ* habebatur, says *the province* was divided between them, one having Galilee, and the other Samaria.

phus, but which appears to be not well founded. " Josephus post annum ætatis XXVI Romam navigat, ut sacerdotes quosdam sibi familiares, quos Felix vinctos Romam miserat, liberaret. Romam autem illos miserat *ineunte anno LX*, cum jam annum ageret Josephus XXIII, et inter eum et hos Sacerdotes familiaritas intercesserat per ferme quadriennium; unde duratio Felicis in officio Procuratoris optime confirmatur. Nam si sub initio Imperii Neronis, ut volunt, hi Sacerdotes a Felice missi fuissent, *familiares Josephi dici non poterant.* Tunc enim ipse vix expleverat annum ætatis XVIII, et tunc in deserto vixit cum Bano quodam, quocum ibi versatus est *ab anno ætatis suæ* XVI per triennium. (pag. 21.) The Priests, who were sent to Rome by Felix, are called by Josephus his intimate friends; (συνηθεις) but " they could not have been so called, it is here alleged, if they had been sent to Rome in the beginning of Nero's reign; for Josephus had then scarce completed his XVIIIth year, and was in the desert with Banus for three years from the age of sixteen."

As Josephus was educated for the Priesthood, I can see no reason, why he might not even before the age of eighteen have lived

in habits of intimacy and friendship with these Priests, under the most ordinary circumstances of a religious education. But the extraordinary learning and premature attainments of Josephus render such intimacy not only probable, but almost unavoidable. He says in his Life *, that "when he was only fourteen years old, his ardent love of learning had gained him the praise of all men; and that, at that early age, the high priests, and other chief persons of the city, resorted to him for advice and accurate information on questions of their law. At the age of sixteen he devoted himself to the

* Ετι δ'αρα παις ων, περι τεσσαρεσκαιδεκαετον ετος, δια το φιλογραμματον υπο παντων επηνουμην, συνιοντων αει των αρχιερεων και των της πολεως πρωτων, υπερ του παρ' εμου περι των νομιμων ακριβεστερον τι γνωναι. Περι εκκαιδεκα δε ετη γενομενος εβουληθην των παρ' ημιν αιρεσεων εμπειριαν λαβειν. Τρεις δ'εισιν αυται. Φαρισαιων μεν η πρωτη, και Σαδδουκαιων η δευτερα, τριτη δε η Εσσηνων, καθας πολλακις ειπαμεν. Ουτως γαρ φομην αιρεσεσθαι την αριστην, ει πασας καταμαθοιμι. Σκληραγωγησας γουν εμαυτον, και πολλα πεπονθως, τας τρεις διηλθον. Και μηδε την ενταυθα εμπειριαν ικανην εμαυτω νομισας ειναι, πυθομενος τινα Βανουν ονομα κατα την ερημιαν διατριβειν, εσθητι μεν απο δενδρων χρωμενον, τροφην δε την αυτοματως φυομενην προσφερομενον, ψυχρω δε ὑδατι την ημεραν και την νυκτα πολλακις λουομενον προς αγνειαν, ζηλωτης εγενομην αυτου, και διατριψας παρ' αυτω ενιαυτους τρεις, και την επιθυμιαν τελειωσας, εις την πολιν υπεστρεφον. Εννεακαιδεκα δ'ετη εχων, ηρξαμην τε πολιτευεσθαι τη Φαρισαιων αιρεσει κατακολουθων. (Josephi Vita, §. 2.)

study of the three Sects, the Pharisees, the Sadducees, and the Essenes, and with great austerities and labours passed through them all. But, not content with the knowledge and experience thus acquired, for three years he attended the instructions, and followed the ascetick discipline, of Banus in the Desert, and then returned to the city. At the age of XIX* *(if the present reading be right)*

* Josephus was three years with Banus in the Desert. If the *whole* three years from the age of sixteen had passed in the Desert, he must have returned to the city at the age of XIX. But this whole time was clearly not passed in the Desert. The study of the Sects was one thing, the ascetick philosophy of Banus, another. The former was cultivated in the city, the latter in the Desert. How long he was employed in the study of the Sects, is not expressed. But he seems, successively, to have attended the schools of the three Sects, τας τρεις διηλθον. He could not well have employed less than two years in this study. He then went for further instructions to Banus, with whom he remained three years. Allowing then two years to one study, and three to the other, he would return to the city from the Desert at XXI years of age, a more probable time for him to come to commence his *public life* (ηρξαμην πολιτευεσθαι) than the age of XIX. Josephus, indeed, was an extraordinary youth, and therefore might have commenced his political life earlier than other young men. But he could not have been with Banus *from the age of* XVI consistently with any adequate allowance of time for the study of the Sects; and therefore he could not have returned to the city at XIX, even if only one year be allotted to that study: 16—1—3=20. The terms

he commenced his publick life, and attached himself to the sect of the Pharisees." Such is Josephus's own account of himself.

Whatever allowances may be made for the vanity of a Biographer, who writes the history of his own life, we cannot deduct so much from the letter of this account as to make it at all surprising that such a young man as Josephus, should have had intimate friends among the Jewish priests long before the age of eighteen, at which age he was with Banus in the desert, whether he was there from sixteen to nineteen, or from eighteen to one and twenty.

In the preceding passage of the *Annales* it is said, that "Romam illos miserat *ineunte anno* LX." If the Priests had been sent to Rome by Felix, in the beginning of the year LX, that would determine the duration of his government and supersede all further inquiry. But I find no authority in Josephus for that date; and can therefore ascribe it only to conjecture, especially as Usher assigns the same event to the year LXII. Both appear to have adopted the date most

καταμαθοιμι—συλληραγωγησας—πολλα πεπονθως—and τας τρεις δηλθον, imply a longer portion of time than one year.

[illegible]

[illegible] being,
[illegible] the
[illegible] of the
[illegible] moreover
[illegible] in its in-
[illegible] has
[illegible] I thought them
[illegible] attention with a
[illegible] which has been
[illegible] arrangements of
[illegible] which, never-
[illegible] importance to the
[illegible] of the Protes-

[illegible] * are given for the duration
[illegible] to a later period than
[illegible] founded also on the age of

[illegible] Analysis of Chronology, Vol. II. p.

Josephus, who was born in the first year of Caligula, A. D. 36. When he was six and twenty years old, (as he informs us in his Life,) he went to Rome to procure the release of some Jewish Priests, who had been sent prisoners to Rome by Felix. The priests were released in the year 62; and therefore (it is argued) Felix was not deposed till the year 61. The priests might have been detained in prison till the year 62 *, (from rigour or neglect,) but it does not therefore follow, that Felix continued in his government till the year immediately preceding their release. There was, probably, no access to imperial favour on their account during the life-time of Agrippina. Josephus obtained their release by the intercession of the new empress, Poppæa, to whom he was introduced by a Jewish actor of the lowest kind, who was a favourite of Nero.

The words of St. Paul in his defence before Felix: "forasmuch as I know, that thou hast been of *many years* a judge unto this nation;" which were spoken on the first apprehension of St. Paul, and two years before

* The time of Josephus's journey is defined both by the age of Josephus, and by the intercession of Poppæa, (Καισαρος γυναικι) who was not married to Nero till the year 62.

the recall of Felix; certainly imply a long duration of Felix's government; but it was a duration that preceded the first years of Nero, and not that followed them; as we may collect from the language of Tacitus, who speaking of Felix in the year 52, expresses himself not unlike the Apostle: "*jampridem* Judææ impositus." Whether *jampridem* means *long since*, or *some time since* *, that which was *jampridem* in 52, might well be called εκ πολλων ετων in 54. If Felix had been governor of Judea from the year 48, according to Petavius and Capellus, and according to the first date in the *Annales* †, he might justly be said to have been "*many* years a judge," especially if it be considered, that out of *fourteen* governors of Judea, from the Procurator Coponius, A. D. 6, to Gessius Florus, A. D. 64 ‡, the governments of *eleven* were of less duration than that of Felix, five of the eleven lasting only one year, and three only two. There is therefore nothing in the words of St. Paul, that requires an extension of the government of

* Beausobre translates, "jampridem," *deja longtemps*, (Nouveau Testament, Vol. II. p. xxix.) and Stillingfleet, *a long time*. Ernesti and Brotier follow the same sense.

† The first appointment of Felix, mentioned by Pearson, is in the year 48, not 52, as mentioned by Dr. Hales, Chronol. Vol. II. p. 1011.

‡ See Hales's Chronology, Vol. II. 657.

Felix to a later year than the 2d of Nero; and there are many reasons against it.

4. Dating then the recall of Felix from the period of his Brother's removal from his office in the 2nd year of Nero, or from the year immediately preceding it, we obtain a point of time for St. Paul's first journey to Rome, which accords with the testimony of Eusebius and Jerome, and is consistent with Gildas's narrative, was peculiarly favourable for the Apostle's journey to Britain, after his two years imprisonment at Rome, and, moreover, afforded sufficient time for his labours and journies in the West and East before his return to Rome.

St. Paul's journey to Britain*, perhaps, requires a new adjustment of the dates of some of his epistles. Sed de hoc viderint Interpretes.

5. In Dr. Hales's learned, elaborate, and valuable Analysis of Chronology, the time of St. Paul's *first journey to Rome* is considered as a prominent and fundamental date in the apostle's Ministry, and his *journey to Britain* is not unnoticed; but the judgment of the

* Or, rather the date assigned by Eusebius and Jerome to the first journey to Rome, which determines the time of St. Paul's journey to Britain.

Analysis respecting the time of one journey, and the probability of the other, varies too much from the conclusions of the preceding pages for me to omit the mention of so material a difference.

The Analysis places St. Paul's first arrival at Rome in the Spring of the year 62, and his martyrdom in the year 65 *, allowing only one year between the two imprisonments. So short an interval as one year is quite inconsistent with the evidence which we have of his journies to Spain and Britain, and to the East.

But the accounts which have been handed down to us of St. Paul's *western* journies, though resting on the contemporary authority of one of the Apostolical Fathers, Dr. Hales thinks there is great reason to doubt †. The

* Vol. II. p. 1113. Paul sent Prisoner to Rome A. D. 61.
Arrived - - - - - - - early in A. D. 62.
Liberated about the end of A. D. 63.
Returned to Rome about the
close of - - - - - - - - - - A. D. 64.
Suffered Martyrdom - - - - A. D. 65.

† "When Paul wrote his epistle to the Romans, announcing his intention of visiting them, previous to his last journey to Jerusalem, he designed to have proceeded from Italy, to preach the Gospel in Spain, Rom. xv. 23—28. Clemens Romanus also expressly asserts that he preached in the west, and that to its *utmost bounds*, which must at least include Spain. Epist. 1 ad Cor. ch. 5. And Theo-

first reason objected is, that his long imprisonments must "have broken his measures and circumscribed his travels." The measures of an ordinary traveller might have been broken by such obstacles; but the Apostle of the Gentiles, who was under the special protection of Providence, and was disposed to "labour more abundantly than all the Apostles," was not likely to be disconcerted by any but insurmountable difficulties. There was besides a most favourable conjuncture of circumstances at Rome, sufficient to encourage a much less zealous missionary than

doret adds, that he went to the islands of the sea, and numbers Gaul and Britain among the disciples of the tent-maker. But there is great reason to doubt these reports: for (1.) his long imprisonments of four years at Cæsarea and at Rome, must have broken his measures and circumscribed his travels. (2.) The interval between his first and second visit to Rome, seems to have been too short for a visit to Syria eastwards, and afterwards in an opposite direction, to Spain and Britain, the extremities of Europe westwards. (3.) There is no notice taken of these western travels in Paul's last Epistle to Timothy, but only of his eastern. (4.) An *ancient* Greek writer of the travels of St. Peter and St. Paul, observes that "Peter spent *some days* in Britain, and enlightened many by the word of grace; and having established churches and elected Bishops, Presbyters, and Deacons, came again to Rome, in the twelfth of Nero, A. D. 65. This *ancient* account is highly probable, p. 1252.—Clemens speaks rather rhetorically of St. Paul's travels to the western extremity of Europe," p. 1256. (A new Analysis of Chronology, Vol. II.)

St. Paul. There were resident at Rome between the years 51 and 58 some British hostages from the family of Caractacus, and two illustrious Ladies, Pomponia Græcina, and Claudia Rufina, who were natives of Britain, and converts to Christianity *.

Dr. Hales's *second* reason for doubting the accounts of St. Paul's journey to Britain, is, that the interval between his first and second visit to Rome seems to have been too short to afford time for a visit to Syria, and afterwards to Spain and Britain. The space of one year assigned by him to this interval is obviously much too short even for the western journies alone; but that is an argument against the system, which contracts this interval within such narrow limits as to exclude the western journies, rather than against the journies themselves. If we admit the testimony of Eusebius and Jerome, that St. Paul was sent prisoner to Rome in the 2d year of Nero, and suffered martyrdom in the 14th year, the space between A. D. 58 or 59, the year of his release, and A. D. 67 or 68, the time of his return, will

* Concerning these British Ladies and their conversion to Christianity, see *Antiquitates Britannicæ*, p. 2,3. Stillingfleet's *Orig. Brit.* p. 43, 44. Musgravii *Commentarius* ad Veterem Inscriptionem, p. 71. Carte's Hist. of Eng. Vol. I. p. 134.

be sufficient for the Apostle's various labours in the West and East. To this interval Godeau allows eight years. Baronius, Massutius, Simson, and Stillingfleet, somewhat more; the Historia Ecclesiastica Magdeburgica, ten years.

Dr. Hales's *third* objection to the western travels of St. Paul, is, that "there is no notice taken of these travels in St. Paul's second Epistle to Timothy, but only of his eastern." It will be a sufficient answer to this negative objection, to observe, that St. Peter, in his Epistles, takes no notice of *his* western travels, yet our learned Chronologist thinks it "highly probable" that St. Peter travelled to Britain, on the *single* authority of a writer of the *tenth* Century. In proof of St. Paul's travels to the West and Britain we have a continued series of testimonies from the *first* century to the *sixth*, but we hear nothing of St. Peter's western labours (except from Popes Innocent and Galasius, who claimed the Primacy,) till *four* Centuries after the latest testimonies for St. Paul, which are quoted in the following pages. The *tenth* Century was an age of forgery and interpolation, and of such ignorance and devotion to the Roman apostolical chair, that we cannot be surprised, that, in any narrative of that day, the me-

rits of St. Paul should be transferred to St. Peter.

Dr. Hales's *fourth* reason is stated thus: "An *ancient* Greek * writer of the travels of St. Peter and St. Paul, observes that St. PETER spent *some days* in Britain, and enlightened many by the word of grace; and having established Churches, &c." If this writer were ever so ancient, and the account which he gives of St. Peter ever so true, it would not disprove what others assert of St. Paul. But this writer is far from being an *ancient* writer, compared with the time of the fact, which he is brought to attest. A writer of the tenth Century is entitled to no credit, if he is contradicted, or not supported, by the authority of more ancient writers.

Of the authority of this writer Bishop Stillingfleet gives the following judgment. "Some writers of our Church History have endeavoured to prove St. Peter to have preached the Gospel in Britain; but their proofs are very slight and inconsiderable, and depend chiefly on the authority of

* See the passages quoted by Junius in his notes on Clemens's Epistle; and in Le Clerc's edition of Cotelerius's Patres Apostolici, Vol. I. p. 150, n. 8. and referred to by Cave in his life of St. Paul, p. 81.

Simeon Metaphrastes, or other legendary writers, or some monkish visions, or some domestic testimonies of his pretended successours, or some late partial advocates, such as Eysengrenius, who professes to follow *Metaphrastes*. All which together are not worth mentioning in comparison with the authors on the other side *." If to this Protestant judgment we add the opinions of two Roman Catholic writers, one pronouncing Metaphrastes to be of "no authority in these matters †;" and the other calling him "a treacherous authority ‡," we shall not be disposed to allow him any credit either in support of St. Peter's journey to Britain or against St. Paul's.

6. The testimonies of the first *six* Centuries which either expressly record St. Paul's journey to the West and to Britain, or afford such evidence of the propagation of Christianity in Spain and Britain, as coincides with these testimonies, I will give in as few words as possible.

(1.) The first and most important is the

* Origenes Britannicæ, p. 45. See also Godwin de Præsul, p. 3, 4, and Cave in his Life of St. Peter, p. 34.

† Baronius, A. D. 44. n. 38.

‡ Linguard, Anglo-Saxon Church, Vol. I. p. 3.

testimony of Clemens Romanus, "the intimate friend and fellow-labourer of St. Paul." He says, that St. Paul, in preaching the Gospel, went to the *utmost bounds of the West*, επι το τερμα της δυσεως. This is not a rhetorical expression as Dr. Hales supposes, but the usual designation of Britain. Catullus calls Britain, *ultima Britannia*, and *ultima occidentis* insula. The west included Spain, Gaul, and Britain. Theodoret speaks of the inhabitants of Spain, Gaul, and Britain, as dwelling in the *utmost bounds of the West*, τας της εσπερας εσχατιας. The connection between Britain, and the West, will be seen in other passages quoted by Bishop Stillingfleet *; and in the following of Nicephorus: προς εσπεριον ωκεανω εισβαλων και τας Βρετανικας νησους ευαγγελισαμενος *. *The utmost bounds of the West*, then, is not rhetorical language, in itself, for it is a common appellation of Britain; nor as applied to St. Paul, for it was said of others of the Apostles.

(2.) In the *second* Century (A. D. 179.) Irenæus speaks of Christianity as propagated to the utmost bounds of the earth, εως περατων της γης, by the Apostles, and their disciples;

* Origenes Britan. p. 38.

† Hist. L. II. C. 40. apud Usher. Antiq. Eccles. Britan. p. 740.

and particularly specifies the Churches planted ν ταις Ιβερίαις, and εν Κελτοις, *in Spain*, and the *Celtick nations* *. By the Κελτοι were meant the people of Germany, Gaul, and Britain †.

(3.) At the end of the second and the beginning of the *third* Century, (A. D. 193—220.) Tertullian mentions among the Christian converts, Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britannorum inaccessa Romanis loca, Christo vero subdita ‡. Christianity had penetrated, where the Roman arms had not. Tertullian was contemporary with the later dates assigned to Lucius, who was probably one of the unsubdued Reguli of the country.

Though Irenæus and Tertullian, in their testimonies, do not expressly mention St. Paul, yet the conversion of Britain to Christianity is acknowledged by both; and the planting of Christianity in Spain, and in the Celtick nations, is recorded as the work of the Apostles and their disciples. It is most interesting to find such writers speaking of their proximity to the origin of the Christian

* L. i. C. 2 and 3.
† Cluverii Introd. Georg. L. ii. C. 5.
‡ Adversus Judæos, C. 7.

Church, and consequently of the perfect competency of their testimony. *Hesterni* sumus, says Tertullian, et vestra omnia adimplevimus, urbes, *insulas*, castella, municipia, conciliabula, castra ipsa, tribus, decurias, Palatium, Senatum, forum *.

(4.) In the *fourth* Century, (A. D. 270—340.) Eusebius says that some of the Apostles (ἑτέρους) "passed over the Ocean to the British Isles," επι τας καλουμενας Βρεταυικας νησους †, and Jerome, in the same Century, (A. D. 329—420) ascribes this province expressly to St. Paul, and says, that after his imprisonment, having been in Spain, he went from Ocean to Ocean, and that he preached the Gospel in the *western* parts ‡. In the western parts he included Britain, as is evident from a passage in his *Epitaphium Marcellæ* §.

* Apologet. C. 37.

† Demonstr. Evang. L. iii. C. 5. p. 112.

‡ De Script. Eccles. and in Amos, C. 5.

§ If the passage be rightly quoted by Camden. "The Britains, who live apart from our world, if they go in pilgrimage, will leave the *western* parts, and seek Jerusalem." Gibson's Translation of Camden's Britannia, p. lxx. edit. 1695. [It is not in the Epitaphium Marcellæ, but the *Epist. ad Marcellam*, p. 128. Tom. i.]

(5.) In the *fifth* Century, (423—460) Theodoret mentions the Britons amongst the nations converted by the Apostles; and says that St. Paul, after his release from imprisonment went to Spain, and from thence carried the light of the Gospel to other nations*. He says also that St. Paul brought salvation (ωφελειαν) to the *Islands that lie in the Ocean* †: ταις εν τῳ πελαγει διακειμεναις νησοις την ωφελειαν προσηνεγκε. If there could be any doubt whether the *British Islands* were meant by the *Islands that lie in the Ocean*, we have, besides the passage of Nicephorus before quoted, the following of Chrysostom, who thus describes them: Και γαρ αι Βρεταννικαι νησοι αι της θαλαττης εκτος κειμεναι, και εν αυτῳ ουσαι τῳ Ωκεανῳ, της δυναμεως του ῥηματος ησθοντο ‡.

(6.) In the *sixth* Century, (560—600) Venantius Fortunatus says thus of St. Paul:

Transit et Oceanum, vel qua facit insula portum,
Quasque Britannus habet terras, quasque ultima Thule.

* In 2 Ep. ad Tim. iv. 17.
† Tom. i. in Psalm 116.
‡ Orat. Tom. i. p. 575.

This passage has been sometimes hesitatingly admitted, as if verse were necessarily the vehicle of fiction. But that the testimony of Venantius Fortunatus is not to be ascribed to the licence of poetical exaggeration; and that the language of Clemens, Jerome, and Theodoret, is neither ambiguous nor hyperbolical*; we may judge from an authority, which will not be suspected of making any undue concessions in favour of the evidences of Christianity: but who was well acquainted with the political facilities, which the Roman empire at that time afforded for the universal propagation of the Gospel. "The public highways, which had been constructed for the use of the legions, opened an *easy passage* for the Christian missionaries from Damascus to Corinth, and from Italy to the *extremity of Spain or Britain* †."

Considering, then, the authority of the *first witness* to St. Paul's western travels, and the means of authentick information, which the other Fathers possessed, we may finally conclude that the testimony respecting St. Paul's

* Lingard, Anglo-Saxon Church, Vol. I. p. 3. note 3.
† Gibbon's History of the Decline and Fall of the Roman Empire, Ch. XV. Vol. II. p. 358. 8vo. edit.

preaching in *the utmost bounds of the west*, that is, in *Britain*, is indisputable, because

1. It is the testimony of St. Paul's fellow-labourer, who, of all men, best knew the extent of the Apostle's travels;

2. It is the testimony of a *Roman* Bishop,

3. And is confirmed by the *eastern* Fathers of the Church, who must have known, if St. Paul's labours, after his release from his imprisonment at Rome, had been confined to *Italy* and the *East*;

4. It is not the "fond conceit" of British writers, who might be desirous of doing honour to their country;

5. But it is greatly confirmed by coincident events in Britain and Rome, recorded by British writers.

To the ancient authorities here cited we have to add the concurrence of the very learned and judicious modern writers referred to before, p. 21. We may add, further, the testimony of Archbishop Parker*: Paulum

* De Vetustate Ecclesiæ Brit. initio.

ipsum Gentium doctorem, cum aliis gentibus, tum nominatim BRITANNIS, nunciasse post priorem suam Romæ incarcerationem, et Theodoretus et Sophronius Patriarcha Hierosolymitanus affirmant. *Hoc quod Pontificii incredibile atque adeo impossibile statuunt, cum vero maxime cohæret:* and of Camden; Certum est Britannos in ipsa Ecclesiæ infantia Christianam religionem imbibisse *; who cites Theodoret and Sophronius and Venantius Fortunatus in testimony of St. Paul's journey to Britain. Cave also in his life of St. Paul, quotes the same writers, and says, that, by the *Islands that lie in the Ocean*, Theodoret undoubtedly meant Britain. Such strength of ancient and modern authorities, ought, if I may judge by my own convictions, to put the subject of St. Paul's preaching the Gospel in Britain, beyond all controversy or doubt.

III. I have now, REVEREND BRETHREN, shewn, I think, from good historical evidence of ancient authorities, supported by the con-

* Britannia, p. 40. edit. 1590.

currence of very judicious modern writers, Parker, Camden, Usher, Stillingfleet, Cave, Gibson, Nelson, and Collier *, that St. Paul preached the Gospel in Britain. We are further informed that St. Paul appointed the first Bishop or Bishops, and other Ministers of the Church. What Simeon Metaphrastes says erroneously of St. Peter, may be truly said of St. Paul: Επιμεινας τε εν Βρετανια [ἡμερας τινας] και πολλοις τῷ λογῳ φωτισας της χαριτος, εκκλησιας τε συστησαμενος, επισκοπους τε και πρεσβυτερους και διακονους χειροτονησας δωδεκατῳ ετει του Καισαρος Νερωνος αυθις εις Ρωμην παραγινεται †. The Bishop, whom St. Paul is recorded to have appointed, was Aristobulus, who is mentioned in the epistle to the Romans ‡. By the appointment of Bishops, Priests, and Deacons, the *form of Church-government was complete*, and the British Church, therefore, in a spiritual sense, was fully established. And what results from this establishment of the British Church by

* To these may be added Godwin de Præsulibus, Alford in his Annals, Rapin the Historian, Bingham in his Antiquities, Stanhope on the Conversion of St. Paul, Warner's Eccles. Hist., and Trapp in his *Popery truly stated.*

† Apud Iunium in Cotelerii Patres Apostol. Vol. I. p. 150.

‡ Usher de Britan. Eccles. Antiq. p. 9, et 744, 745.

St. Paul? This very interesting consequence, that *the Church of Britain was fully established before the Church of Rome.* For Linus, the first Bishop of Rome, was appointed by the joint authority of St. Peter and St. Paul, in the year of their Martyrdom *, and therefore after St. Paul's return from Britain.

I have shewn too that the Church of Jerusalem was the mother church of Christendom, that St. James was the first Bishop of the first Christian Church, that St. Paul was the founder of the Church of Rome, and that the words of our Saviour, from which the Romanists derive their opinion of St. Peter's and the Pope's supremacy, do not mean, that He would found his Church on St. Peter; and that it was not so founded; but on the *Messiahship of Jesus*, the doctrine which St. Peter had confessed; and therefore that the Pope's supremacy has no countenance from Scripture, or from the primitive history of the Church.

And yet is this imaginary supremacy of the Pope, the cause of a political anomaly, not

* Dodwell de *Pontificum Romanorum successione*, p. 113. 153.

suffered in any other government, but our own. The subjects of no Popish government acknowledge a foreign Protestant authority; it is impossible they should; but it is not more inconsistent with right principles of government, than that the subjects of a Protestant government should acknowledge a foreign Popish authority, independent of their own national government.

The advocates of the Popish claims maintain that they *must* be conceded; for that the Irish discontents cannot be quieted without them; and that the concessions are necessary to the safety and prosperity of the British empire. But in their zeal for the Papists they overlook the Protestant rights, (all the rights of conscience, and law, and inheritance,) and the discontents which must inevitably follow from the suppression of such rights by the grant of the Popish claims. They forget that the consciences of Protestants are as deeply concerned in maintaining the Church established by the piety and blood of their ancestors; and in upholding the barriers, which the laws have fixed for its protection; as the consciences of Papists can be in their non-conformity. They forget, or they wish us to forget, that the Roman Catholicks of Ireland are only a part, about

a fifth part, of the whole British community; that the great majority of the empire are Protestants, whose interests are to be consulted in preference to any subordinate part; and that for the sake of this great majority we have a Protestant government, and Protestant laws, and a Protestant king, who is sworn to maintain inviolate the established Protestant constitution. If there is any danger of a Popish rebellion, which I do not believe from not granting these claims, there is, surely, much more reason to fear a Protestant rebellion from granting them,—in defence of a religion endeared to Britain by its high Apostolical antiquity, and an inheritance of almost eighteen centuries, in comparison with which the Popery of Britain, established for a few centuries after the Norman conquest, was a modern usurpation. Yet Popish writers say, that "the Protestants have dispossessed the Roman Catholicks of their inheritance, and fatten in their seats." This can be said, and admitted, only in utter ignorance of the history of the British Church. The British Church was never theirs but by usurpation. For though our Saxon ancestors were converted to Christianity by Popish missionaries, yet, at that very period, the British Church maintaining herself in the unconquered parts of the Island,

had subsisted from the days of her first founder, St. Paul, and distinguished herself not only by her opposition to the heresy of Pelagius, but to the corruptions of Popery *.

But it is contended, that the concession of the Popish claims is necessary to the safety and prosperity of the Empire.—The advocates of the Roman Catholicks, I am persuaded, do them great injustice in thus circumscribing their patriotick services. Are the blessings of the British Constitution confined to the highest honours of the country? Has the duty of a British subject any connection with the power of obtaining them?

* The following passage from a Letter of Bishop Davies to Archbishop Parker, contains a very interesting record of the sentiments of the British Church. "One notable story was in the Chronicle; howe, after the Saxons conquered, contynewall warre remayned bytwixt the Bryttayns (then inhabitauntes of the realme) and the Saxons, the Bryttayns beyng Christians, and the Saxons pagans. As occasion served, they sometymes treated of peace, and then mette together, and communed together, and dyd eate and drynk together, but after that by the meanes of Austen the Saxons became Christianes in such sort as Austen had taught them, the Bryttayns wold not after that nether eate nor drynke with them, nor yet salute them, bycause they corrupted with superstition, ymages and ydolatrie, the true religion of Christe." (19 Martii 1565. Richard Menevens. MS. CXIV. Art. 175. Benet Coll. Camb.)

[illegible] of the British constitution, [illegible] manner, the privileges of the middle and lower orders of society? Is not the protection, which the laws afford [illegible] against the power of the oppressor, peculiarly valuable to them in rendering every [illegible] man's house or cottage his castle? Protection and obedience are the reciprocal [illegible] of a just government. The protection and liberty which every British subject enjoys, are privileges more than equivalent to any services which the laws require of him, or which his voluntary patriotism can confer. What are honours compared with the rights of personal liberty? Honours are often liberally conferred by a Nero, a Catharine, or a Napoleon; but personal liberty is the inestimable privilege of a free constitution. There are at this time in the French armies many general officers, who have risen from the ranks; but will a Hollander or a Swiss, to whom such honours are open, say that such a contingency is any compensation for the lost liberties of their country? What [illegible] the word COUNTRY used to say, when it [illegible] on the feelings of a Swiss? It said [illegible] that was dear to a child, a parent, [illegible] a friend, a freeman. It spoke of [illegible] *decorum*, which made a

Decius devote himself for his country; it spoke gratitude for past protection, and ardent aspirations for his country's everlasting welfare. And is it not very injurious to the brave men, who are now fighting the battles of their country, to suppose that the thoughts of their country will communicate none of these feelings to Roman Catholicks, because they cannot attain to her highest honours? Is it not the cruellest injustice to our country, and to the Roman Catholicks themselves, to tell them, that their services are all unhonoured and unrewarded *, because a few of the highest honours and rewards, which the Constitution can confer, are inaccessible to them on account of their own non-conformity to that Constitution? What has raised this country to her present envied and unexampled power? Her incomparable constitution. To the glory of the British arms in the East and in the West we may look for a proof, that the grant of the Popish claims is not necessary to the safety and prosperity of

* "What rewards are due?—*None:* you are Catholics." A learned and valuable friend will know to what part of his writings I am alluding. I most sincerely respect his exertions in the general cause of literature; but I think his arguments for the Popish claims, are local, personal, partial, and very fallacious, because not founded on the principles of the British Constitution.

the Empire; and that the valour of our armies does not depend on unconstitutional concessions.

The conduct of Sweden affords to the Papists of this empire (not an obsolete example, but) an existing proof of the duty of conformity to the constitution of their own government. The King of Sweden has adopted a Papist for his successor. But the Crown Prince was not admitted to the high post which he holds, till he had abjured Popery, and conformed to the Protestant religion. Is the British constitution of less value than the constitution of Sweden? The advocates of the Popish claims must think so, when they complain that the Popish subjects of this Empire are wronged, and oppressed, and degraded, because they are not admitted to the highest posts, while they continue Papists; while they not only profess a religion inimical * to the Protestant church, but acknowledge a foreign jurisdiction.

The advocates of the Popish claims say,

* Falkner's Two Treatises, p. 141—158 (1684) Roberts's Review p. 13. (1810) Claims of the Roman Catholics considered, Ch. VIII. (1812.) Bishop Barlow's *Popery very dangerous to all; and to Protestant Kings and Supreme Powers more especially pernicious.* (1679. Reprinted for Stockdale, 1813.)

that there is very little difference between Popery and Protestantism. But our laws say otherwise; our Church Articles say otherwise; our history, in bloody and indelible characters, says otherwise *. Again, they maintain that "the tenets of the Roman Catholics are misunderstood, and their principles misrepresented." If they are it is their own fault; for we take them, as we find them in their own recent publications, their Catechisms, their Pastoral Letters, and the instructions for the Students of Maynooth College †. But I will not detain you on

* The difference is abundantly proved in the Tracts mentioned in the following Note.

† The following Tracts are strongly recommended to the reader's perusal: *Charges and Tracts*, by the Bishop of Durham; (1811.) *Observations on the Roman Catholic Question*, by the Right Honorable Lord Kenyon. (1812.) *The Roman Catholic Petition considered*, by the Bishop of Glocester. (1810.) *A Charge delivered to the Clergy of the Diocese of Lincoln*, by the Bishop of Lincoln. (1812.) *Claims of the Roman Catholics considered with reference to the safety of the established Church and the Rights of Toleration.* (1812.) *Remarks on the most Rev. Dr.**'s Catechism revised, enlarged, approved, and recommended by the Four. R. C. Archbishops of Ireland.* (1810.) and Lemesurier's *Tracts on Popery.*

Of the writings of former periods the following are eminently deserving the serious perusal of Papists and Protestants:

1. Juell's Apologia, and his Defence of it.

this subject further than to add, that the concession of the Popish Claims is not a narrow question of local interest, or of mere political expediency: it is

A Religious question,
A British question,
A National question,
A Constitutional question;

2. Chillingworth's Religion of Protestants.

3. Barrow on the Pope's supremacy.

4. Stillingfleet on the Idolatry, Fanaticism, and Schisms of the Church of Rome.

5. Leslie's Case stated between the Churches of Rome and England.

At the end of Leslie's Treatise is the following note:

Books decisive and not answered.

1. Dr. Barrow of the *Pope's Supremacy*, and the *Unity of the Church*. 1680.

2. Dr. Cosin, (since Bishop of Durham) his *Scholastical History of the Canon of the Holy Scripture*. 1657. concerning the Apocryphal books.

3. His *History of Transubstantiation*. Latin 1657. English 1676.

4. The *Devotions of the Roman Church*. 1674, concerning the Invocation of Saints, of Reliques, and Legends.

5. The *incurable Scepticism of the Church of Rome*. 1688. concerning the rule of Faith.

l that in every one of these views the Pa-
:s are already in possession of more than
/arranted by the principles of a Protestant
ernment; and therefore that their further
ms ought not to be conceded.

I am, Reverend Brethren,

Your faithful and affectionate

Friend and Brother,

T. ST. DAVID'S.

POSTSCRIPT.

I.

Of the original materials of Church History.

"WE are further informed that St. Paul appointed the first Bishop or Bishops, and other Ministers of the Church in Britain.—The Bishop, whom St. Paul is recorded to have appointed, was Aristobulus, who is mentioned in the epistle to the Romans." (Letter p. 42, 43.)

Though the appointment of Aristobulus, as the first Bishop in Britain, is not so amply attested as the preaching of St. Paul, yet there is nothing in it contradictory to any recorded circumstances of Aristobulus's life. Such an appointment was a necessary consequence of the establishment of a Church in Britain, as is evident from what we know of the steps, which were always taken to perpetuate the Apostolical institutions.

The accounts, which we have of the foundation of Christian Churches, and the suc-

cessions of their chief Ministers, were derived from the most authentick sources, the records of facts carefully preserved and transmitted. To the accuracy of these records an appeal was made, as early as the second Century by Irenæus, the disciple of Polycarp, who was the disciple of St. John. Habemus annumerare eos, qui ab Apostolis instituti sunt in Ecclesiis, et Successores eorum usque ad nos*. The regular succession of Bishops from their first appointment by the Apostles, attested by Irenæus, and other Fathers of the Church, is an irrefragable evidence of the truth of Christianity, as well as of the αρχαιον της εκκλησιας συστημα.

During Christ's ministry on earth the inspection and government of the Church rested on our Lord himself. The great "Bishop of our souls" *was* and *is* the only *universal Bishop* of his Church; a title which no human being can arrogate without impiety. Before the ascension of Christ he committed this inspection and government to the Apostles. On them devolved, at first, jointly the care of all the Churches, which were planted in different parts of the world, except the Church of Jerusalem, the mother

* Contra Hæres. Lib. iii. C. 3.

of all Christian Churches, which was committed to the special charge of St. James. As the number of Churches increased they appointed others to the επισκοπη or charge of particular Churches. Successiones Episcoporum, says Irenæus, quibus illi (Apostoli) eam, quæ in unoquoque loco est, ecclesiam tradiderunt, quæ pervenit usque ed nos *. So in another passage the same Father: omnes ii (hæretici) posteriores sunt quam Episcopi, quibus Apostoli tradiderunt Ecclessias †. Augustin says that the Christian Church was extended through the world by means of the Apostolical Churches and the regular succession of their Bishops: Radix societatis Christianæ per sedes Apostolorum et successiones Episcoporum certa per orbem propagatione diffunditur ‡.

To this succession of the Bishops in the Apostolical Churches, the ancient Fathers of the Church appealed against the innovators of their days, as in the passage before quoted from Irenæus. Thus also Tertullian: Edant (hæretici) origines ecclesiarum suarum: evolvant ordinem Episcoporum suorum, ita per successiones [ab initio] decurrentem, ut pri-

* Contra Hæres. L. iv. C. 63 † L. v. C. 20.
‡ In Psalm xliv.

mus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit auctorem et antecessorem. Hoc enim modo ecclesiæ Apostolicæ census suos deferunt *. On these passages of Irenæus and Tertullian, Pearson and Bingham have observed as follows: Erant quidem successiones Episcoporum in Apostolicis ecclesiis a veteribus observatæ, et ad catholicæ doctrinæ traditionem adversus hæreticorum deliria comprobandam usurpatæ; ex quibus argumentum a Patribus confectum est irrefragabile, cui hæretici nunquam respondere ausi sunt †. "This implies that the Apostles, as they founded Churches, settled Bishops in them; and that this might be proved from the records and archives of every Church, the most of which were probably then remaining, when Tertullian made this challenge to all Hereticks, and appealed to these original records in behalf of the catholick Church ‡."

In this manner Metaphrastes says the Church of Britain was established: επιμεινας

* De præscript, C. 32.

† De successione primorum Romæ Episcoporum, Cap. III.

‡ Antiquities of the Christian Church, B. II. ch. i. §. 8.

τε εν Βρετανια,—και εκκλησιας συστησαμενος, επισκοπους τε και πρεσβυτερους και διακονους χειροτονησας, &c. though he was mistaken in his account of the author of these appointments.

The following authorities for St. Paul's appointment of Aristobulus are quoted by Usher. Aristobulum quoque, cujus ipse in epistola ad Romanos (xvi. 10.) meminit, Britannorum episcopum a Paulo ordinatum, in Menæis Græcorum invenio: ubi Aristobuli ad 15 mum diem Martii, hujusmodi fit commemoratio. Ουτος ην εις των εβδομηκοντα μαθητων· ηκολουθησε δε τω αγιω Αποστολω Παυλω, κηρυττων το ευαγγελιον, εις πασαν την οικουμενην διακονων αυτω· υφ' ου και χειροτονειται επισκοπος εις την των Βρεττανων χωραν·—οδεν και εκκλησιας σοστησαμενος, και πρεσβυτερους και διακονους εν αυτη καταστησας, ετελειωθη. Similiter et apud Dorotheum in Synopsi Aristobulum *Episcopum Britanniæ* factum fuisse legimus. (Britann. Eccles. Antiq. p. 9.)

II.

On the testimony of Gildas.

THE involved language of Gildas has led to much misapprehension of his meaning in

the passage, which defines the time of the first introduction of the Gospel into Britain: —as in the following account of the passage. "After the black frost of a very severe "winter, Christ, the sun of righteousness "warmed our country with the rays of his "heavenly doctrine, although the Senate or "Parliament of Rome resisted and endea-"voured to stop the progress of the Gospel. "—This is the meaning of the whole that "Gildas says, who wrote his history about "the year of Christ 546. It is evident "therefore that the Gospel was first "preached to this island, as soon as the "year of our Lord, 62, or, at furthest, the "year 63."

Gildas does not say that the Gospel was introduced into *this country* in the time of Tiberius, when the Senate opposed the Emperor's will concerning Christ; but that, at that time, its bright beams were displayed, *generally*, to the *whole world;* and afterwards, before the defeat of Boadicea, to *this island.* The two diffusions of the light of the Gospel are thus distinguished,

1. Universo orbi

2. Insulæ rigenti, &c.

And these belong to two different periods of time:

1. Summo tempore Tiberii

2. Interea primum, &c.

The *general* diffusion of the Gospel was in the latter part of Tiberius's reign; the introduction of it into *this country*, was in the *interim* of the events mentioned by Gildas. This *interim* is limited, on one hand, by the event, which is last mentioned by him, viz. the defeat of Boadicea, A.D. 61. and on the other by events not far distant, such as the defeat of Caractacus, A. D. 51. This *interval* comprehends not more than ten years. The commencement of the interval is twelve years after the end of Tiberius's reign; the interim of it includes the time of St. Paul's imprisonment at Rome, (A. D. 57, 58) and the release of Caractacus's family, as well as of St. Paul, A. D. [illegible] It does not therefore follow from the testimony of Gildas, that the Gospel was [illegible] in Britain, "*as soon* as the [illegible] our Lord, 62, or at furthest the year [illegible] before the year 61. Our old pro[illegible] sunk the *general* diffusion of the Gospel in the *particular*; the Roman

Catholick author of Anglo Saxon Antiquities, reverses this misapprehension of Gildas, and sinks the particular event recorded by Gildas in the general diffusion of Christianity.

For the following observations on Claudia Rufina, Pomponia Græcina, and other converts at Rome, I am indebted to William Williams, Esq. of Ivy Tower, the learned author of *Primitive History*, the *Christian Code*, a *New Translation of the New Testament*, &c.

III.

On the British Converts, Claudia Rufina, and Pomponia Græcina.

I HAVE been all along of opinion that St. Paul's *Claudia* came from Britain in the reign of Claudius, and not later than the public entry of Aulus Plautius; whose wife, Pomponia Græcina, became attached to the foreign superstition, such as Christianity was deemed. I beg leave to set down, and remark on the words of Tacitus, *Annal.* 13, 32, premising that his last words are somewhat mysterious; and that the serious and reserved manners of this Christian Convert,

had

Idque illi, imperitante Claudio, impune; mox ad *gloriam* vertit."

"Pomponia Græcina, a celebrated lady (married to Plautius, who returned with public honours from the Britannias) being accused of the foreign superstition, was referred to her Husband's decision. So he, by an ancient institute, took cognizance, in the presence of (their) Neighbours, of his Wife's reputation, and capital hazard; and pronounced her not Guilty.—This Pomponia's life was long; and (her) sadness permanent. For, after Julia, daughter of Drusus (was) murdered by Messalina's contrivance, she went through 40 years, not otherwise than in a sorrowful manner, not otherwise than with a troubled mind. And this, during the reign of Claudius, with impunity; soon afterwards redounded to *Glory*."

I am persuaded that this great Lady (converted to Christianity) convinced not only many of the British Dames, who graced her Husband's Ovation, but Roman Ladies also; and Plautius, on his wife's trial, was probably ready to say, as Agrippa to Paul, "Thou almost persuadest me to be a Christian."

Before Paul left Corinth the last time, we find that many Converts were at Rome (well known THEN to Paul) where AQUILLA and PRISCILLA can never be suspected of having been idle. Banished as they were, they returned thither very speedily, Rom. xvi. 3. compared with Acts xviii. And Paul's good friend Phebe, a Deaconess of Cenchrea, was then at Rome, a most active and serviceable person, who, probably, bore Paul's Epistle to Rome; in which He names several *zealous* Christians *there*, of his acquaintance there at least THREE YEARS before he attained Rome himself. Paul in his Epistle to Rome, besides extolling Phebe, Aquilla and Priscilla, as active in the good cause, praises a Mary, Andronicus, and Junia, Urban, Apelles, the family of Narcissus, Tryphena, Tryphosa; Persis; also RUFUS elected by the Lord. Cannot this be Rufus Pudens, Claudia Rufina's Husband? Paul also calls the mother of Rufus, his own mother, so much she *fostered* Christianity. All this was before Paul went last to Asia, and thence last to Jerusalem, where He was kept a Prisoner above two years. Owing to the above champions for Christ, so early and active at Rome, I would wonder not, a thousand Claudias were converted before Nero's fifth year.

IV.

Protest of the British Church against the corruptions of Popery at the beginning of the seventh Century. (Letter, p. 46, note.)

THE Old Chronicle mentioned by Bishop Davies in his Letter to Archbishop Parker, is quoted also in his Preface to the Welsh Translation of the New Testament printed in 1567. The Bishop's Preface was reprinted (Anthony Wood says) " among other things, and published by Charles Edwards, a Welchman, Oxf. 1671, in oct." It is quoted, with reference to the Old Chronicle, by Theophilus Evans, Vicar of Llangamarch, in his *Drych y Prif Oesoedd.* (1740.)

V.

H. N. T. S.'s Objections to the Preaching of St. Paul in Britain.

A MORE violent perversion of authorities, or (if, in candour, it should be said,)

:
le
t:
arer
l Pl
at P
son, w
me ; n
nristians
east THE
Rome bin
besides ex
as active
Andronic
family
Persis ;
Canno
Rufin
moth
she
bet
la
V

fleet, who did *not* so understand Clement, the former interpreting *το τερμα της δυσεως*, *Spain*, and the latter, *Britain*, Pearson says, *Quis unquam dixit Romam fuisse terminos* sive *fines occidentis?*

P. 274. H. N. T. S. says, "if it can be proved, that St. Paul did not visit Spain, it will be admitted to be even much less probable that he ever entered England [Britain]" And how does he prove it? He says, that "St. Athanasius, who is brought forward to prove that St. Paul preached in Spain, *only* says that the Apostle was *ready* to go thither, *μη οκνει.*" It is almost incredible that any one should venture to appeal to a passage so contrary to his assertion, as the original, in this case is. The words of Athanasius are: (Vol. I. p. 737. ed. Commelin.) *Μεχρι του Ιλλυρικου κηρυττει· και μη οκνει μη δε εις την Ρωμην απελθειν, μη δε εις τας Σπανιας αναβηναι, ἱνα ὀσον κοπιᾳ τοσουτον και του κοπου τον μεσθον μειζονα απολαβη, he preached as far as Illyricum; and did not hesitate even to return to Rome, and even to go to Spain, that, in proportion to the labour, he might receive the greater reward.* If the whole passage had been quoted, the contradiction would have been too glaring to commit to paper: for if St. Paul was *only ready* to go to *Spain*, he was only ready to

[illegible] Rome: and if the passage were a proof that he did not go to Spain, it would prove also, that he did not return to Rome. In [illegible] did not *decline*, did not [illegible] go. In [illegible] is strongly expressive of St. Paul's zeal and vigour and courage in undertaking these journies.

P. 175. He says, "it is very probable that St. Paul was never in Spain. Pope Gelasius specially denies it." This may be a credible authority with some of H. N. [illegible] readers, but, I am sure, will not be with the majority, when it is opposed to the direct assertions of Athanasius, Chrysostom, and Theodoret, and others, among the ancients *: and of Pearson among the moderns. Chrysostom says [illegible] ἱστᾶται, [illegible] (Orat. 7. in St. Ignatium, Tom. viii. p. 39.) Theodoret. [illegible] (In Philipp. i. 25.) Pearson following these autho-

* Nonnus Alexandr. a Popish writer, in his Eccl. Hist. [illegible] "Sed Gelasius proiectionem sancti Pauli a Hispania ingesset, qui contra tantam nubem [illegible] testimonium [illegible] tot sanctorum Patrum testimonia [illegible] produxerit unus Pontifex ex privato sensu [illegible] veritas."

ities says: Adveniente Timotheo, ex Italia profectus est in Hispaniam: quo iturum se fixerat in Epistola ad Romanos. (*Annales Paulini*, p. 20.)

P. 274. He says, "Grotius, in his zeal to prove, that it was agreeable to the wisdom of Providence to give the widest circulation to the best of doctrines, includes (besides England) *America*, and the inmost recesses of the North, in his catalogue of the countries, which received the Gospel either by the means, or, at least, in the days of the apostles. As there can be little doubt that either America nor Ireland [Iceland] were known to the ancients, we may venture to include them at once; and perhaps we shall be inclined to consider as equally fabulous the heroic, &c."—Without consulting the original it might be at once affirmed, that Grotius can never have included *America* among the countries, which "received the Gospel either by the means, or in the days of the Apostles." But here are his words: Conveniebat divinæ providentiæ id efficere, ut, quod optimum esset, pateret quam latissime. Id autem contigit Religioni Christianæ, quam *ipsi videmus* per Europam omnem, ne Septentrionis quidem recessibus exclusis, *doceri;* nec minus per Asiam omnem,

return to *Rome;* and if the passage wer proof that he did not go to Spain, it wo prove also, that he did not return to Ro Μη οκνει is *did not hesitate*, did not *dech* did not *fear* to go. Μη οκνει μη δε—μη δ strongly expressive of St. Paul's zeal labour and courage in undertaking th journies.

P. 273. He says, " it is very prob that St. Paul was never in Spain. P Gelasius especially denies it." This be infallible authority with some of H. T. S.'s readers, but, I am sure, will no with the majority; when it is opposed to direct assertions of Athanasius, Chrys and Theodoret, and others, among th cients *; and of Pearson among the mod Chrysostom says, Και ουδε ενταυθα ιστ αλλα και εκειθεν εις Ισπανιαν εδραμε. (Or in S. Paulum, Tom. viii. p. 59.) Theo εκειθεν δε εις Σπανιας απελθων, και το θειον νοις προσενεγκων Ευαγγελιον, επανελθε. (I lipp. I. 25.) Pearson following these

* Natalis Alexander, a Popish writer, in his Sæc. i. p. 557. says: " Etsi Gelasius profectio Pauli in Hispanias negasset, quid contra tant testium, contra traditionem tot sanctorum Patr niis firmatam, probaret unius Pontificis ex p scribentis authoritas?"

this time, and without the aid of any Pope. But I am led to think this, not from any hatred of Popery, but from a perfect conviction that St. Paul preached the Gospel in Britain, and that the Church of Britain was fully established before the Church of Rome.

A

SECOND LETTER

FROM THE

BISHOP OF ST. DAVID'S

TO THE

CLERGY OF HIS DIOCESE;

ON THE

INDEPENDENCE OF THE ANCIENT BRITISH CHURCH
ON ANY FOREIGN JURISDICTION;

WITH

A POSTSCRIPT

ON THE TESTIMONY OF CLEMENS ROMANUS.

A

SECOND LETTER

FROM THE

'SHOP OF ST. DAVID'S

TO THE

ERGY OF HIS DIOCESE;

ON THE

OF THE ANCIENT BRITISH CHURCH
F FOREIGN JURISDICTION;

WITH

OSTSCRIPT

E OF [illegible] SCHOLAR

[illegible] recusants t[illegible] [illegible] in their country; but i[illegible] [illegible] them, that their scruple[illegible] [illegible] *Protestants who know then[illegible]* [illegible], can have no doubt, tha[illegible] [illegible] have not a sufficien[illegible] [illegible] with the Constitution o[illegible]

REVEREND BRETHREN,

THE Discourse, to which my Letter, lately addressed to you, is an introduction, has for its principal object to illustrate one branch of the external evidences of Christianity, namely, *the Apostolical origin of the British Church*, and its seven Epochs from the first introduction of the Gospel into Britain, to the rejection of Popery by the British Bishops at the commencement of the seventh Century. These Epochs are

Cent. 1. St. Paul's preaching of the Gospel in Britain.

Cent. 2. Lucius's public protection of Christianity.

Cent. 3—4. The Diocletian persecution.

Cent. 4. The Councils of Arles, Sardica, and Ariminium.

Cent. 5. The suppression of Pelagianism.

Cent. 6. The Synod of Llanddewi Brefi.

Cent. 7. The rejection of Popery by the British Bishops.

In these seven Epochs we have very ample and substantial evidence of Christianity,—a Christian Church in Britain founded by St. Paul, and subsisting for near six Centuries before the arrival of Austin, the Monk,—and in that subsistence a proof of its entire independence on any foreign jurisdiction.

Foreign jurisdiction is so obviously inconsistent with the independence of any nation, that nothing can be more surprising, than that any considerable portion of the subjects of a civilized and free country should adhere to such authority; nothing more reasonable, than that effective barriers should be provided against its dangerous influence. For though (thanks to a kind Providence, and to the barriers provided by our Protestant constitution) that influence is at present dormant in this country, as to any civil consequences; yet we cannot forget what it was for the four centuries preceding the Reformation; and we cannot but know, that the Church of Rome has renounced none of those principles, which were the causes of our separation.

The Roman Catholicks of this Empire, who conscientiously acknowledge the Pope's *supremacy*, and believe, that he and his

Church are *infallible*, have, probably, in that conscientious profession and belief a bias more than equal to any arguments that Protestants can bring against it. But if we cannot persuade them to renounce this unnational and anti-british jurisdiction, we are at least bound to strengthen our own consciences, and to maintain our own duty, by holding up to *their* view, as well as to our *fellow-Protestants*, this invincible truth, that the Pope's supremacy has no foundation in Scripture, nor in the primitive history of the Church. That it has not, I have endeavoured to prove in my former Letter, by shewing, from the *natural construction of the context*, that our Saviour, in his discourse to the Apostles, did not promise to build his Church on St. Peter; and from the *first establishment of the Church*, that it was not so founded; but on his confession, THE MESSIAHSHIP OF JESUS.

To what I have there said, I take this opportunity of adding a few words, in answer to a challenge which Popish writers have been accustomed to hold out to Protestants on this subject: "We defy them," they say, "to shew any passage of any Father, that excludes St. Peter." Every passage in the comments of the Fathers which confines our

Saviour's promise to the *confession* of St. Peter, does, in effect, exclude the *person* of St. Peter. Such as the following passages of Chrysostom: "on this rock, that is, on the faith, which St. Peter had confessed." (In Matth. xvi. 18.) "Christ said that he would build his Church on the confession of St. Peter:" (In John i. 50.) Many other passages of the Fathers to the same purpose may be seen in Juell, Barrow, Leslie, Leslie's Vindicator, &c. which as clearly exclude St. Peter, as if they had said, *not on St. Peter*, but on his confession. Cyril, however, expresses himself more strongly: Christ "gave the name of the Rock to *nothing else*, but to the unshaken and most constant faith of the disciple." (De S. Trin. Dial. 4.) But Chrysostom, or some ancient writer in his name, says more expressly, but not more significantly: "upon this rock; he said *not upon Peter*; for he did not build his Church on the man, but on his faith." (Chrysost. Tom. 5. Or. 163.) And before Chrysostom it is not less expressly asserted by Augustin: "Non dictum est Petro, Tu es Petra, sed tu es Petrus. Petra autem erat Christus, quam confessus Simon dictus est Petrus." (Retractat. Lib. i. C. 1.) To the same purport the same Father in another passage: "Super

me ædificabo te, non me super te. (De Verb. Domini.)

The judgement, therefore, of the Fathers is adverse to the supremacy of the Pope by confining the promise of our Saviour to the *confession* of St. Peter, and excluding the *person* of the Apostle. And the history of the primitive Church is not more favourable to it. Indeed down as low as the end of the sixth Century the title of *universal Bishop* was considered by Gregory the Great, not merely as unscriptural, but as "vain, impious, execrable, blasphemous, antichristian *." It was however given to a successor of Gregory in the next Century by the centurion emperor †. But the nefarious instrument, by whom it was bestowed, could not confer on it validity or authority. "The imperial edict, if we may so call the edict of an usurper and a tyrant, was not, as the Popish writers pretend, a bare *confirmation*

* Bower's Hist. of the Popes, Vol. II. p. 507. Forbes in his excellent Instructiones Historico—Theologicæ Lib. xvi. C. vii. §. 16, 21. says: Nomen *universalis* abjudicat Gregorius, ut scelestum, antichristianum, diabolicum, et hæreticum; in isto enim scelesto vocabulo consentire, nihil est aliud, quam fidem perdere.

† Phocas before his elevation to the Empire was a Centurion in the Roman Army.

of the Primacy, but the grant of a *new title*, which the Pope immediately improved into a power, answering to the title. And thus was the power of the Pope, as *universal Bishop*, or head of the Church, or, in other words, the Papal Supremacy, first introduced *."

As to the history, then, of the Pope's supremacy, as universal Bishop, it was unknown in fact, and condemned in principle, down to the end of the sixth Century. But if the sense of scripture, the judgement of the Fathers, and the evidence of history have no weight against the authority of the Romish Church; we may ask further, if, in this country at least, the Pope's supremacy is defensible on any rational grounds. Is it not contrary to every constitutional principle of a free and independent government? Let us hear, what the great master of the revolutionary drama, now acting in Europe, has said on the subject. Fas est et ab hoste doceri. In his address to the Legislative body at Paris (Nov. 1809.) he says: "The Popes, become sovereigns of part of Italy, have constantly shewn themselves enemies of

* Bower's Hist. of the Popes, Vol. II. p. 548. See also Dr. Hammond's Remarks on the Abbot of Bangor's Answer to Augustine, in his Works, Vol. ii. p. 55.

every preponderating power on the Peninsula. They have employed their spiritual power to injure it,—It was then demonstrated to me, that the spiritual influence exercised in my states by a *foreign Sovereign*, was contrary to the independence of France, to the dignity and safety of my throne." In his address to the Legislative body in June, 1811, he says: "The union of Rome is the only means, whereby that proper influence, which the Pope ought to possess over spiritual concerns, can be rendered compatible with the principles of the Empire, which cannot suffer any *foreign Bishop* to exercise an authority therein."

We have seen before from how unjust and corrupt a source the title of universal Bishop originated. But if the Roman Emperors had possessed ever so legitimate a right to establish one supreme head over the whole *Roman* church; they had no power to extend such authority beyond the limits of the Empire; and the Bishop of Rome, the constituted head of the imperial church, had still less right to assume it. Britain had long ceased to be a part of the Roman Empire, when Gregory, the very Pope, who so

forcibly reprobated the title of universal Bishop, sent Austin here for the conversion of the Saxons, and for the establishment of a new spiritual jurisdiction. The Britons, as might have been expected, disclaimed all subjection to his authority.

But some Romish writers pretend that the Bishop of Rome has a right to obedience from this country, on account of Austin's having planted Christianity here in his mission from the Pope. That Christianity was not first introduced into Britain by Austin, the seven Bishops, whom he found here, and the Metropolitan whom they acknowledged, are a sufficient proof. And that Christianity was never extinct, but had existed here from its first introduction by St. Paul, every Century that preceded the arrival of Austin, has its own historical evidence. In the *sixth* Century we have the synod of Llanddewi Brefi; in the *fifth*, the suppression of the Pelagian Heresy; in the *fourth*, the presence of British Bishops at the councils of Arles, Sardica, and Ariminium, and, probably, Nice; in the *third* and *fourth*, the Diocletian persecution; in the *second*, Lucius's publick protection of Christianity;

in the *first*, the preaching of St. Paul, and, perhaps, of other Apostles, or Apostolical men *.

Among the valuable evidences of the British Church in the *fourth* Century, we have two testimonies of Jerome to the *independence* of the British Church, and its *sufficiency for salvation*. Of the latter he says: "The way is open to Heaven from Britain as well as from Jerusalem:" Et de Hierosolymis et de Britannia æqualiter patet aula cœlestis. (Epist. 13. ad Paulinum Op. Vol. I. p. 103.) Of the *independence* of the Churches of Gaul, Britain, Africa, &c. as parts of one universal Church, he says: "Nec altera Romanæ Urbis ecclesia, altera totius orbis existimanda est. Et Galliæ, et Britanniæ, et Africa, et Persis, et Oriens, et India, et omnes barbaræ nationes unum Christum adorant, unam observant regulam veritatis. Si *authoritas* quæritur, *Orbis major est Urbe*. Ubicunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii,

* Philip and Aristobulus. The traditions concerning Peter, James, Simon Zelotes, and Joseph of Arimathea, are either destitute of evidence, or are full of difficulties and contradictions, which cannot be said of the western travels of St. Paul; nor, I think, of Aristobulus, nor, perhaps, of Philip.

proposals of submission to his authority. The abbot of Bangor's answer refused subjection to Austin and to the Pope. Popish writers indeed object to the genuineness of the MS. from which Sir H. Spelman published the Abbot's answer, which has been learnedly defended by Hammond*, Stillingfleet, and Bingham; and admitted by Carte†. But if their vindication and authority be not sufficient, we have the substance of the fact abundantly confirmed by other evidence of the sentiments of the British Church.

The independence of the British Church is evident, from the difference of her usages from those of the Church of Rome in the observance of *Easter*, and the administration of *Baptism*, which the British Bishops refused to accommodate to the injunction of Austin, and to the customs of the Roman Church.

Popish writers ask: "Are we to conclude from the rejection of the authority of Austin, that the Britons also disavowed the supremacy of the Pontiff‡?" Certainly: their

* Hammond's Works, Vol. II. p. 55. Stillingfleet's Orig. Britan. p. 359—361. Bingham's Orig. Eccles.

† Carte's Hist. Vol. I. p. 224.

‡ Lingard's Anglo-Saxon Church, Vol. I. p. 46.

Church had been governed by its own Bishops for near six hundred years, that is, from the first introduction of the Gospel, independently of any foreign authority. The British Bishops acknowledged no spiritual jurisdiction, but that of their own metropolitan. But Gregory had, it seems, "invested Austin with an extensive jurisdiction over all the Bishops of the Britons;" and Austin had now been long enough in the Island * for him and his commission to be well known even to the inhabitants of the West. The British Bishops, therefore in rejecting the authority of Austin, disavowed the supremacy and jurisdiction of the Pope, who sent him. What does the Scripture say of the first Christian commission? "He that despiseth you, despiseth me; and he that despiseth me, despiseth him, that sent me." However great the difference in the two commissions, the conclusion is the same, from the rejection of the person sent, to the disavowal of his authority, who sent him.

"Treading in the footsteps of his predecessor Celestine, who two centuries before

* He landed in the isle of Thanet, A.D. 597. The conference between him and the British Bishops was in the year, 603.

had appointed the Monk Palladius to the government of the *Scottish* Church, he invested Augustine with an extensive jurisdiction over *all* the Bishops of the Britons*." From this passage the unwary reader may be led to suppose that the Popes exercised spiritual jurisdiction in *Britain* before the arrival of Austin; and that having interposed in the government of the *North British* Church, they now *only extended* their jurisdiction over *all the rest* of the British Bishops. But this was not the case. The Scoti, or Scotti, to whom Palladius preached the Gospel, were inhabitants of Ireland, and did not settle in Britain, till long after the time of Celestine. Ireland was the *patria Scotorum*, as is affirmed by Orosius, Isidore, Bede, &c. And to Ireland Palladius was undoubtedly sent, not to North Britain, as will be evident from a few of the passages collected by Usher on the subject†. Though from the passages below

* Lingard's Anglo-Saxon Church, Vol. I. p. 64.

† Eccles. Britan. Antiq. p. 320, 797—816. Prosper says: "Ad Scotos in Christum credentes ordinatur a Papa Celestino Palladius, et *primus* Episcopus mittitur. Possevinus calls Palladius primus *Hiberniæ* episcopus. M. Florilegus says: Missus est Palladius ad Scotos: and then distinguishes Scotia from Britain: Qui primo verbum Dei in *Scotia* prædicans, tandem *Britanniam* pervenit, et in terra *Pictorum* defunctus est. Joscelin says: Præmiserat Papa Celestinus prædicandi causa in

quoted it appears that Palladius was sent by the Pope to Ireland, yet this mission does not seem to have established any dependence on the Pope or Church of Rome; for we learn from Bede, as will be seen presently, that, at the commencement of the seventh century, the Irish (Scoti) were as averse to the Church of Rome, as the Britons were. When Ninian, who was educated at Rome, converted the Picts in Britain, and Palladius was sent to the Scots in Ireland, *Popery* did not exist. The religion of Rome was then the religion of the Church universal.

But the *independence* of their church [illegible] the chief object of their solici[illegible] It is evident from the testimony of [illegible] chronicle quoted by Bishop Davies

[illegible] An Anonymous writer of the [illegible] says: Celestinus ordinavit Palladium [illegible] ad Christum in *Hibernian* [illegible] insula omnium insularum [illegible] Hæc jam insula proprie [illegible] The distinction between Scotia [illegible] minor (Scotland) is illustrated [illegible] says, (Eccl. Hist. L. II. [illegible] nec non et Scottorum, [illegible] proximam incolunt. [illegible] non potuit alicui Britan- [illegible] 855. (Epistolæ p.

[illegible] Church, Vol. I. p. 67.

in his Letter to Archbishop Parker *, that the Britons not only rejected the authority of Austin, but the doctrines and usages of his Church. The Chronicle says, that they would hold no communication with the Saxons, *when converted by Austin*, because "they corrupted with superstition, images, and idolatry, the true religion of Christ." This is surely a rejection not only of the authority of Austin, but of his Church, and therefore of the Pope.

The account, which the Chronicle gives of the sentiments of the British Church is consonant with the testimony of Bede, respecting the conduct of the Irish as well as of the Britons. "That primitive plainness and simplicity of worship was still retained, at the arrival of Austin by the Britons, by the Scots, [Irish] and the Picts †, who were so shocked at the many pagan superstitions and ceremonies introduced by that Monk into the Saxon worship, that they looked upon it as no better than Paganism; and avoided, as

* Letter to the Clergy of the Diocese of St. David's, p. 46.

† Bede makes no mention of the *Picts* in the passage, which Bower professes to follow. The *Picts* seem to have been inconsiderately added by Bower, on the supposition, that by the Scots were meant the North Britons.

Bede informs us, the communion of those, who came from Rome to establish it, as they avoided the communion of Pagans; nay so great was the aversion, that the Scots [Irish] in particular bore to all the Roman Missionaries, that Daganus, a Bishop of that nation, not only declined sitting with them at the same table, but would not even lodge with them under the same roof*." The words of Bede are: "Quippe cum usque hodie moris sit Brittonum, fidem religionemque Anglorum pro nihilo habere, neque in aliquo eis magis communicare quam paganis. (L. II. c. 20.) Scottos vero per Daganum Episcopum in hanc, quam superius nominavimus, insulam, et Columbanum Abbatem in Gallos venientem, nihil discrepare a Brittonibus, in eorum conversatione didicimus. Nam Daganus Episcopus ad nos veniens non solum cibum nobiscum, sed nec in eodem hospitio, quo vescebamur, sumere voluit. (L. II. c. 4)

Bede gives this account on the authority of Laurentius, who was one of the missionaries that accompanied Austin, and was his immediate successor in the See of Canterbury; and better authority we need not seek for the entire independence of the British

* Bower's Hist. of the Popes, Vol. II. p. 527.

and Irish Churches on the Church of Rome, and their alienation from it."

Humphrey Lloyd, therefore, had good reason for saying of the period, of which we are now speaking, that "in those daies the Brytaines refused the doctrine of Augustine, as erroneous and corrupt;" and that "the Brytaines did abhorre the Romish doctrine taught in that time, which doctrine, (I am sure,) is little amended now in the church of Rome; and that may be a mirrour to us to see our owne follie, if we do degenerate from our fore-fathers the ancient Brytaines in the sincerite of true religion *."

In the fourth Century, as we have before seen, the Church of Britain was one of many equal and independent parts of the universal Church. The Church of Rome was then content with her priority in rank, (as the Church of the imperial city,) and in learning. An ancient and frequent intercourse had subsisted between the Churches of Rome and Britain, as long as Britain was a part of the Roman empire, and for some years afterwards. For the churches of

* Historie of Cambria, p. 184, 185. ed. 1811.

[illegible] and of Britain were then the same in [illegible] at least, if not in discipline. But [illegible] made a great difference in the progress of error and innovation. But the church of Britain, which in the [illegible] was an independent Church, was [illegible] at the commencement of the [illegible] a truly PROTESTANT Church, protesting against the corruptions of superstition, images, and idolatry, and refusing all communion with the Church of Rome.

O! for the warning voice of the Apocalypse to impress the sentiments of the ancient Britons and Irish Churches on the minds of their posterity, who are now members of that Church, which their ancestors so strongly condemned; that they might view all submission to a foreign jurisdiction in the same light, which their ancestors did; and extricating themselves from the magic bonds of Papal supremacy and *infallibility*, might emancipate their minds from all impediments to the knowledge of the truth, and return to their ancient simplicity and independence. "Nevertheless I have somewhat against thee, because thou hast not kept thy first love. Remember therefore from whence thou art fallen, and repent,

and do thy first works; or else I will come to thee quickly, and will remove thy candlestick out of his place, except thou repent *."

I am, Reverend Brethren,

Your faithful and affectionate

Friend and Brother,

T. ST. DAVID'S.

Abergwilly Palace,
Nov. 4th, 1812.

* Revelation of St. John, ii. 4, 5.

POSTSCRIPT.

"Having taught righteousness to the whole world, and having travelled to the *utmost bounds of the West*, (επι το τερμα της δυσεως ελθων) and having suffered martyrdom under the Roman Præfects, he departed this life, and went to the holy place, an illustrious example of patient suffering*."

CLEMENS ROMANUS.

EVERY passage of antiquity, which brings Britain within the *utmost bounds of the West*, and illustrates the facilities of communication between Britain, Spain, and Rome, is of importance in the inquiry respecting St. Paul's journey to Britain, inasmuch as it removes from the testimony of Clemens Romanus all appearance of rhetorical or extravagant expression. I wish therefore to recall your attention to this part of the evidence of St. Paul's western travels, for the sake of adding to the testimonies given in my former Letter.

* "From the undoubted testimony of Clemens (says Stillingfleet) it follows, not only, that the Gospel was preached in Britain, but that St. Paul was the preacher of it." (Origines Brit. p. 39.)

St. Paul in his epistle to the Romans promises to go to Spain. His fellow-labourer, Clemens Romanus, affirms that St. Paul, in preaching the Gospel, went to the *utmost bounds of the West*, which included *Spain* and *Britain*. The journey from Rome to Britain was not at all an impracticable one; and Clement was a perfectly competent judge of the extent of St. Paul's travels. What then should render the literal sense of Clement's testimony inadmissible? Is it a solitary testimony? or is it extravagant and hyperbolical in its language?

If it were a solitary testimony, and we had nothing in the rest of the Fathers to explain its meaning, or to countenance the supposition that by the *utmost bounds of the West* were meant Spain and Britain, we might be content with the single satisfaction that there is nothing in the Fathers which is contradictory to such supposition, or to the literal meaning of the passage, and something in St. Paul's expressed intention, which renders it probable. But it is not a solitary testimony; and there is, besides, other direct evidence in the Fathers both to explain its meaning, and to confirm the fact declared by its literal sense. There are many pas-

sages in the Fathers, which assure us, that the Gospel was preached in Britain *in the days of the Apostles*, —that Britain was visited by *some of the Apostles*,—and more than one, that *St. Paul* in particular was there. Let me remind you of one or two passages before quoted, the first of which I select because it most resembles the language of Clement, and at the same time illustrates his meaning. It is the passage, that comes nearest in antiquity to the testimony of Clement, and is from a disciple of Polycarp, who was a disciple of St. John. Irenæus says, that the Gospel was preached by the Apostles, and their disciples to the *utmost bounds of the earth*, ἑως περατων της γης. Spain and the British Isles were then the utmost bounds of the known world, to the West. The utmost bounds of the earth, περατα της γης, in the language of antiquity, meant particularly the West. Hesychius interprets Homer's πειρατα γαιης by την δυσιν*. But Irenæus exemplifies his meaning by mentioning the Churches that were established in Germany, Spain, and among the Celtæ. The Celtick nations, of which Britain was one, are called by Herodotus the

* See Barker's *Classical Recreations*, p. 344—348.

most western of all the Europeans *. Tertullian, who was contemporary with Irenæus, repeats the same testimony to the extensive propagation of the Gospel, but more particularly, by expressly mentioning Britain: —Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britannorum inaccessa Romanis loca, Christo vero subdita. Eusebius and Theodoret say, that Britain was visited by some of the Apostles; Theodoret again, and Jerome, by St. Paul.

We cannot therefore doubt what Clement meant by the *utmost bounds of the West.* He could not have been deceived; and the other Fathers had authentic means of information beside the testimony of Clement. What then is the amount of the information, which we have, respecting St. Paul's *western travels?* St. Paul promises to make a journey to Spain. His fellow-labourer says that in preaching the Gospel he went to the *utmost bounds of the West,* which included Spain and Britain; and this is confirmed by evidence from the most ancient Fathers, some of whom affirm, that the British Isles were visited by some of the Apostles, and particularly, by St. Paul.

* Herod. L. iv. p. 273.

The relative situation of Britain with respect to Gaul and Spain, and the application of the terms *West* and *extremity of the West*, to the British Isles, which we find in a variety of authorities, will throw some further light on the testimony of Clemens, and lessen the alleged difficulties respecting St. Paul's journey to Britain.

The connexion between Spain, Gaul, and the British Isles, is noticed by Tacitus not unaptly for our purpose, as it shews the facility of communication between the several countries in the first century. "Hibernia medio inter Britanniam atque Hispaniam sita, et Gallico mari opportuna, valentissimam imperii partem magnis invicem usibus miscuerit. Solum cælumque et ingenio altcesque hominum haud multum a Britannia differunt. Melius aditus, portusque perc ommercia et negotiatores cogniti *."

The commercial communication between Spain, Gaul, and Britain, is largely attested by Whitaker, and by Macpherson in his History of Commerce.

In the western division of the Roman

* Agricolæ Vitæ.

Empire, the *Præfectura Galliarum*. Spain, Gaul, and Britain. Eusebius calls the British Ocean the western *. Gildas at the beginning of his history calls Britain "insula in *extremo ferme orbis limite* circium *occidentemque* versus †." Bede says, "that Laurentius, Austin's successor in the See of Canterbury, in a letter addressed to the Irish Bishops and Abbots, says: Dum nos sedes Apostolica, more suo sicut in universo orbe terrarum, in his *occiduis* partibus ad prædicandum gentibus paganis dirigeret, atque in hanc insulam, quæ *Britannia* nuncupatur, &c. ‡"

There is an interesting passage in Gregory's Morals, which marks the connection of Britain with the *extremity of the West*, and the *utmost bounds of the world*. "Omnipotens Dominus coruscantibus nubibus cardines maris operuit, quia emicantibus prædicatorum miraculis ad fidem etiam *terminos mundi* perduxit. Ecce enim pene cunctarum jam gentium corda penetravit, ecce in una fide Orientis *limitemque Occidentis*; conjunxit ecce lingua Britanniæ, quæ nil aliud noverat quam bar-

* Eusebius Vit. Constant. plus semel.
† Gildæ Hist. p. 1. ed. Gale, 1691.
‡ Bede, Eccl. Hist. L. ii. C. 4.

[illegible] fundere, jamdudum in divinis laudibus [illegible] Haleluja resonare*. If we compare [illegible]'s *extremo orbis limite occidentem* versus, and Gregory's *terminos* mundi *limitemque occidentis*, applied by them to Britain, there can be no doubt how they must have understood Clement's επι το τερμα της δυσεως, ad [illegible] *limitem occidentis.*

[illegible] calls Britain the boundary of [illegible] to the *West* †. Theodoret [illegible] of the multitudes that flocked to [illegible] attracted by the austerities of Symeon, [illegible] says, that "many persons came [illegible] *the remotest parts of the West*, from Spain and Britain, and from Gaul, which [illegible] between them:" αφικοντο δε πολλοι, τας [illegible] οικουντες εσχατιας, Σπανοι τε και Βρεττανοι και Γαλαται οι το μεσον τουτων κατεχουσι. We cannot have a more literal interpretation of Clement's το τερμα της δυσεως than Theodoret's τας της εσπερας εσχατιας, [illegible] proof that in *the utmost bounds* [illegible] Clement included Britain, the [illegible] three countries.

[illegible] xxvii. c. 6.

[illegible] p. 443. ed. Basil. 1560.

[illegible] p. 881. op. vol. iii.

Nicephorus says *, in one passage, that some of the Apostles went to the *utmost bounds of the Ocean*, and to the *British* Isles; in another †, that "Simon Zelotes entered the *Western* Ocean, and preached the Gospel in the *British* Isles." These passages of Nicephorus are here quoted, not for the sake of the fact mentioned in the latter passage, in which he was, perhaps, mistaken, but for the relation, which his language (the *extreme bounds* of the ocean, the *western* ocean, and the *British* Isles) bears to the words of Clement.

Jerome ‡ says, that St. Paul, after his liberation from imprisonment at Rome, preached the Gospel in the *West*. His words are remarkable: "Paulum a Nerone dimissum, *ut Evangelium* Christi in Occidentis quoque partibus *prædicaretur*:" not that Nero liberated St. Paul *that he might go* to the West; but that his journey to the West (and not the East) was the *immediate* consequence of his liberation.

As a proof that Jerome included Britain within the *utmost bounds of the West*, I re-

* Eccl. Hist. L. iii. C. 1. † Ibid. L. ii. C. 40.
‡ De Script. Eccles. p. 35. ed. Fabric.

ferred, in my former letter, to a passage quoted in Gibson's translation of Camden's Britannia. The passage is not in the *Epitaphium Marcellæ*, as cited on the margin of Gibson's translation, but in the letter *ad Marcellam*, which was written to invite Marcella to Bethlehem *. " Quicumque in Gallia fuerit primus, huc properat. Divisus ab orbe nostro Britannus, si in religione profecerit †, *occiduo sole* dimisso, quærit locum fama sibi tantum et scripturarum relatione cognitum. Quid referam Armenios, quid Persas, &c. ‡"

If we recapitulate the evidence respecting St. Paul's journies, and the western situation of Britain, it will, I think, leave no doubt as to the *meaning* of Clement. Of the *competency* of his testimony, as the fellow-labourer of St. Paul, there can be no question. Clement, then, says that St. Paul went to the *utmost bounds of the West*. Catullus calls

* Hieron. Op. vol. i. p. 128. ed. Lugd. 1530.

† These words, which in the English edition of Camden are translated, *if they go in pilgrimage*, are explained in Erasmus's Scholia by *si* (in religione) *provectior fuerit*.

‡ It is a great loss to young students in Theology and to the lovers of devotional reading, that the epistles and miscellaneous works of Jerome are not more accessible to common readers.

Britain *ultima Occidentis* insula. Gildas says that Britain is situated in *extremo* orbis *limite occidentem* versus. Gregory calls Britain *terminum* mundi, and *limitem Occidentis*. Nicephorus says, that the Britons inhabited the *utmost parts of the West*. St. Paul therefore in going to the *utmost bounds of the West* went to *Britain*.

Again, Eusebius, and, after him, Nicephorus, says, that some of the Apostles went to the *British Isles;* and calls the *British* Ocean the *Western*. Jerome says, that St. Paul preached the Gospel in the *West*, and that he went from *Ocean to Ocean:* Theodoret, that St. Paul went to the Islands that lie *in the Ocean:* and Chrysostom, speaking of the first introduction of the Gospel into the British Islands, describes them, as *lying in the Ocean*, and distinguishes them from the Islands of the *Mediterranean*, which was not called the *Ocean*. St. Paul therefore preached the Gospel in the British Islands.

The easy communication, both military and commercial, between Rome and the *utmost bounds of the West*, removes all appearance of rhetorical expression from the language of Clement. Jerome speaking of

St. Paul's journey to Spain, says, "In Hispaniam alienigenarum portatus est navibus." Between Spain and Britain there was a frequent intercourse. What was practicable to Austin in the sixth Century, could not have been difficult to St. Paul in the first. A pilgrimage from Britain to Jerusalem was much more difficult; yet that was very common in the fourth, fifth, and sixth centuries. But, indeed, our learned objectors, who doubt the reality of St. Paul's journey to Britain, are willing to admit, that he might have conveyed the glad tidings of salvation to this country by his disciples and converts. For this supposition however, there is no authority: the testimonies of Clement, Jerome, and Theodoret relate personally to St. Paul.

There is nothing then improbable in the literal sense of Clement's testimony but what arises from the short space, which the objectors themselves allot to the interval between St. Paul's release from imprisonment, and his return to Rome. *One year*, it is said, is insufficient for the Apostles' western travels. It is not only insufficient, but it is contrary to the testimony of antiquity. Eusebius and Jerome, who say that St. Paul was sent to

Rome in the second year of Nero *; (A. D. 56.) say also that he suffered martyrdom in the fourteenth of Nero. (A. D. 68.) As he was released in the fourth year of Nero, (according to Jerome in his account of St. Luke,) if he returned to Rome the year before his death, there will be an interval of nine years, a space quite sufficient for the Apostle's travels in the West and East. This space has been greatly contracted by a theory, resting on conjectures, which I have endeavoured in my former letter, to shew are unfounded, respecting the duration of Felix's government, at the expiration of which St. Paul was sent to Rome. To the grounds of probability, which I then alleged for the recall of Felix in the second year of Nero, I here add * the express testimony of Eusebius and Jerome. Admit, then, the interval

* Under the second year of Nero Eusebius says, "Festus succedit Felici, apud quem, præsente Agrippa rege, Paulus Apostolus, religionis suæ rationem exponens, vinctus, Romam mittitur." Jerome, in his catalogue of Ecclesiastical writers, (which Erasmus calls eruditum opus et Hieronymo dignum) says "Post passionem Domini vicesimo quinto anno, id est, secundo Neronis, (eo tempore, quo Festus Procurator Judææ successit Felici,) Romam vinctus mittitur.—Hic ergo quarto decimo Neronis anno, eodem die, quo Petrus, Romæ pro Christo capita truncitus sepultusque est in ira Osticusi, anno post passionem Domini tricesimo septimo.

asserted by Eusebius and Jerome, and there is nothing improbable in St. Paul's western travels. Admit the western travels, and there will be no want of materials to fill the interval of time attested by those learned Fathers *.

* Eusebius, Jerome, Nicephorus, Eutechius, Diaconus, &c. say that St. Paul suffered in the fourteenth of Nero. (A. D. 68.) so also Simson, Pearson, and Stillingfleet.

A Sermon,

On the first seven Epochs of the Ancient British Church,

PREACHED BEFORE THE

ANNIVERSARY MEETING

OF THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
AND CHURCH UNION,
IN THE DIOCESE OF ST. DAVID'S,

JULY, 1812.

A

SERMON,

ROMANS IX. 4, 5.

Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom, as concerning the flesh, Christ came.

IN this passage St. Paul has endeavoured to engage the *national feelings* of the Jews in the service of Christianity; as will appear more clearly in the following paraphrase of his words:

"I have great reason," says the Apostle, "to be highly concerned for them, who are "Israelites;" that is, persons descended from

one, whose faith and virtue were so eminent; "to whom pertaineth the adoption," God having owned them as his sons and his first-born, "and the glory," the glorious presence of the Schechinah, "and the covenant" made with Abraham and with Moses, "and the giving of the law," that law written with God's own finger on tables of stone; "and the service of God," that divine worship, which he revealed to them, as his peculiar people; "and the promises," not only of signal blessings in the land of Canaan to those who should observe his laws, but the promise of the Messiah, and of a new covenant established on better promises: "whose are the fathers," the Jews being the offspring of the Patriarchs, to whom the promises were first made: "and of whom, as concerning the flesh, the promised Messiah came," being born of one of their nation*.

St. Paul then, in this passage, presses upon the Jews the belief of Christianity, as a religion, in the revelation of which, they were peculiarly interested. It shall be the object of the following Discourse to shew, that this *our* country has also been blessed with great and peculiar privileges by Providence,

* Whitby's Paraphrase of the New Testament.

in the propagation of the Gospel, and with great and irresistible evidences of the truth of Christianity, arising out of our own national history; from which most favourable and honourable privilege I draw these interesting consequences; that it is peculiarly incumbent on us to be zealous in the diffusion and maintenance of the Gospel, and in the cultivation of every branch of knowledge most conducive to that end. I shall shew how the several objects of our St. David's Society fall in with these duties; what the Society has done for this purpose, and what it has still in view.

I am first to shew, that "this our country has been blessed with great and peculiar privileges by Providence, in the propagation of the Gospel; and with irresistible evidences of the truth of Christianity arising out of our own national history." And this I shall do by the selection of seven epochs of Christianity in Britain, from the first introduction of the Gospel to the beginning of the seventh century; namely, the preaching of the Gospel by St. Paul in the first century; the public protection of Christianity by Lucius, in the second century; the Diocletian persecution, in the third and fourth century; the establishment of Christianity through-

out the Roman empire, in the fourth; the suppression of the Pelagian heresy, in the fifth; the Synod of Llanddewi Brefi, in the sixth; and the rejection of Popery by the British Bishops, in the seventh century. If I can substantiate these events, especially the foundation of the British Church by St. Paul; if I can shew, that we owe our knowledge of Christianity to St. Paul, not to Austin or the Pope; that Britain has never been without a Christian Church since the first introduction of the Gospel in the first century; and that our ancestors not only rejected Popery, as early as in the beginning of the seventh century, but made a public and indignant protest against the authority of the Pope, as well as the corruptions of his Church, I think I shall have no difficulty in convincing you, that "the Gospel has been committed unto us," in a way that demands the gratitude and zeal of both laity and clergy, as good Christians and good Protestants.

1. That Christianity was introduced into Britain in the first century, during the time of the Apostles, would have been highly probable from the predicted diffusion of the Gospel throughout the world; and from what we know of the communication between Britain and Rome at that time, of the fre-

quent intercourse between the two countries, and of the easy access to Britain; even if we had not express authority for the fact. But we have for our authority the decisive testimonies of Eusebius and Theodoret.

Nor are we left to conjecture by whom Christianity was introduced; for we are further informed by the same competent testimony, that some of the Apostles visited the British isles; and that the Britons were among the nations which were converted by the Apostles*. Irenæus, a more ancient authority than either, speaks of Churches established by the Apostles and their disciples among the Celtic nations, of which Britain was one †.

The testimony of these writers is valuable from their proximity to the time of the Apostles, and from the means which they therefore possessed of knowing what they asserted of the progress of the Gospel. Irenæus lived in the age next after the Apostles. Eusebius lived early in the fourth century ‡;

* Euseb. L. iii. c. 7. p. 113. Theod. Tom. iv. Serm. 9. p. 611.

† L. i. c. 9, 3.

‡ Eusebius was born soon after the death of Origen, whose preceptor was living before the death of Polycarp, who was a disciple of St. John,

and his testimony has this peculiar weight with it, that his extensive learning, and great judgment, and experience in matters ecclesiastical and civil, were applied expressly to inquiries into the origin and history of the Christian Church.

We may, therefore, confidently believe, that the Gospel was preached in Britain in the first century, and by one of the Apostles. But to which of the Apostles this holy commission was allotted, has been variously related. Nicephorus, speaking of the provinces chosen by the Apostles for their preaching, says, that one went to Egypt and Libya, and another to the extreme countries of the ocean, and to the British isles *. Perhaps this was true of more than one of the Apostles, for it is recorded of several †. But our attention is especially directed, by many remarkable circumstances, to the Apostle of the Gentiles: his two years residence at Rome, the time of that residence, his former intention of travelling to the west, our Saviour's words to him before his release from confinement,

* Hist. Lib. 1. ch. 1.

† We should gladly include St. Peter in the number, if we had any authority better than that of Metaphrastes in the tenth century, which is good for nothing.

and the coincident residence at Rome of several illustrious natives of Britain. His zeal too in fulfilling the commission of his Master and Saviour, must have readily induced him to avail himself of the many favourable contingencies which concurred to invite him to Britain.

That he did go to Britain, we may collect from the testimony of Clemens Romanus, Theodoret and Jerome, who relate, that after his imprisonment he preached the Gospel in the *western parts* *; that he brought Salvation to the *islands that lie in the ocean* †, and that in preaching the Gospel he went to the *utmost bounds of the west*. What was meant by the west, and the islands that lie in the ocean, we may judge from Plutarch, Eusebius, and Nicephorus †, who call the British ocean the *western*; and again from Nicephorus, who says, that one of the Apostles went to the extreme countries of the ocean, and to the British isles †; but especially from the words of Catullus, who calls Britain the *utmost island* of the west; and from Theodoret, who describes the

* Plutarch's Life of Cæsar; Eusebius Vit. Constant. L. 1. c. 25. 41. lib. 2. c. 28. Niceph. Hist. L. 2. c. 40.
† Niceph. Hist. L. 1. c. 1.

ns as inhabiting the *utmost parts* of the
'. When Clement, therefore, says that
aul went to the utmost bounds of the
, we do not conjecture, but are sure
e meant Britain, not only because Bri-
vas so designated, but because St. Paul
not have gone to the utmost bounds of
west without going to Britain. It is
eces , erefore, to appeal to
Venantius Fortunatus
ronius, for e Apostle's journey to

proof t St. Paul preached the
in n, we hardly need. Yet we
have strong concurrent testimony in two curious British records, from which we may, in great measure, ascertain the time of St. Paul's journey to Britain. Gildas, our most ancient British historian says, that the Gospel was first introduced into Britain before the defeat of Boadicea by Suetonius Paulinus, and in the interval of that and some public disaster not long preceding it; perhaps the defeat of Caractacus; that is, between the

* Theod. Vol. iii. Hist. Relig. p. 881.

† Venantius Fort. L. iii. de Vita S. Martini. Sophronius de Natali Apost. quoted by Godwin de Præsul. who says: Sophronius Patriarcha Hierosolymitanus disertis verbis asserit Britanniam nostram eum invisisse. (p. 8. ed. 1616.)

years 51 and 61 of the Christian æra; which period comprehends St. Paul's residence at Rome, as a prisoner; the trial of Pomponia Græcina (the wife of Plautius, and a native of Britain) for foreign superstition, as Christianity was called; and the detention of Caractacus's family. St. Paul was sent to Rome, according to Eusebius, in the second year of Nero, that is, A. D. 56, and he staid there, according to St. Luke, two years.

The other record is in the British Triads*, where it is said, that the father of Caractacus went to Rome as an hostage for his son, with others of his family; that he staid there seven years; and that on his return, he brought the knowledge of Christianity to his countrymen from Rome. Caractacus's family were sent to Rome in the year 51, and staid there seven years: St. Paul was sent there in the year 56, and staid two years. It is a remarkable and very interesting fact, that the detention of the British hostages should have been coincident with St. Paul's

* A very ancient document, published in the *Myvyrian Archæology*. The passage is translated in Mr. Williams's Dissertation on the *Pelagian Heresy*, p. 14; and by Mr. Roberts, in the Appendix to his *Collectanea Cambrica*, p. 293.

ıdence there as a prisoner; and it was a
: less favourable coincidence, that they
ıuld be released from confinement in the
ne year in which St Paul was set at liberty.
ıthing could be more convenient for St.
ul's mission to the Gentiles, than the oppor-
ıity which their return must have afforded
of introduci he Gospel into Britain;
ıo ıble, than that he should
ıbrac an opportunity.

; the other favourable circumstances
ncurred to encourage St. Paul's
Britain, was the residence, at
time, of two illustrious ladies at Rome, natives of Britain, Claudia Rufina, and Pomponia Græcina; the latter of whom, being accused of foreign superstition, was probably a convert of St. Paul. The former, who so far interested herself in the literary improvement of her country, as to send to Britain the works of Roman writers, would not, (as has been well observed *) be less solicitous, after her conversion to Christianity, in promoting amongst them the knowledge of the Gospel †.

* Antiquitates Britannicæ, ed. 1605.

† "It is something extraordinary," says Carte, "that two of the most distinguished ladies that embraced Christianity

That St. Paul preached the Gospel in Britain, was rendered sufficiently credible by the testimony of Clemens, Jerome and Theodoret. But the coincidence of their testimony with the time of St. Paul's *first journey to Rome*, and his two year's residence, with the two British records, and with the concurring circumstances of the time, leave no room for doubt, either of the historical truth of Christianity resulting from it, or of the share which the natives of this country had in the earliest propagation of the Gospel.

2. The second great event in the propagation of the Gospel, in which this country is peculiarly interested, was the public profession and protection of Christianity by Lucius*, a British Prince. Divested of some inconsistencies unavoidably arising from a great variety of authorities; and of some

in the Apostle's days should be Britains; for such likewise was Pomponia Græcina, the wife of A. Plautius, who had been pro-prætor of the Roman province of this island; and she seems an earlier convert than Claudia, having, in A. 57, been persecuted (as Tacitus tells us) and in danger of losing her life for her religion." (Carte's Hist. of England, Vol. I. p. 134.)

* Usher's Britann. Eccl. Antiq. p. 34, &c. Stillingfleet's Orig. Britann. p. 58, &c. Collier's Hist. Vol. I. p. 12.

extraneous matters, which are independent of the general fact; there is nothing incredible in the relation, that Christianity, which we know, from incontestible authorities *, was publicly, and, as it seems, generally received in Britain during the second century, should be publicly professed and protected by a British Prince, who was only the third in descent from Caractacus.

With a Christian Church existing in Britain from the time of St. Paul, and with Bishops of her own in succession from her first founder, (for there could have been no Church without such succession †,) the grandson of Caractacus could have no need to apply to any foreign Bishop for baptism, nor to seek for it from any one but a successor of St. Paul ‡. Leaving, therefore, the unauthenticated parts of Lucius's history to their own inconsistencies and difficulties, we may con-

* Tertullian and Origen.

† Χωρις τουτων (Επισκοπου, πρεσβυτερων, διακονων) εκκλησια ου καλειται. (Ignatius Epist. ad Trall §. 3.)

‡ The learning of Britain in the second century must have been considerable. As early as the time of Domitian, (A. D. 81.) the Roman writers were familiarly known here. Martial says, Dicitur et nostros cantare Britannia versus. The effects of Agricola's institutions must also have been permanent for a long period.

clude, on the authority of our native records*, that he publicly protected and established Christianity in Britain before the end of the second century.

3. That the British Church was subsisting in the third century we know, not only from the two great authorities before-mentioned, Tertullian and Origen, who in that century bore testimony to the British Church, but also from our native historian Gildas, who says, that Christianity continued in Britain from its first introduction down to the Diocletian persecution†. The ancient religion of the Britons was, indeed, very unfavourable to the general reception of Christianity; and if our ancestors deserved the character of ferocity, which is given of them, the new religion must have experienced some severe trials and obstructions, till Lucius publicly

* The British Triads record that Lleirwg, (otherwise called Lles, from whence the Latin name, Lucius) established the first Church in Britain; but say nothing of his applying to Rome for baptism. They immediately before say, that Bran brought Christianity into Britain.

† Britannos susceptam fidem, says Usher, usque ad Diocletiani tempora integram et intemeratam in pace servavisse et nostri tradiderunt authores et exteri. (Britann. Eccles. Antiq. p. 141.)

[illegible]*. But we may be sure that the British Church could not have been extinct or [illegible] in the second or third centuries, (as Pagan writers would have us believe) but [illegible] in the century, have been greatly augmented by the accession of fugitives from the persecutions which raged in other parts of the Roman empire from the time of Nero, but were unknown in Britain till the reign of Diocletian. There are, indeed, very few historical vestiges of the British Church of the first century; but the persecution, which began not with so much violence in the first years of the fourth century, and was distinguished by some illustrious examples of martyrdom, is an ample evidence of the Church, which had subsisted through the third.

A. The fourth century was a brilliant and [illegible] era of the British Church, distinguished by many occurrences most interesting [illegible] the century. The great event in the history of the Church, in which Britain has a peculiar interest above all other countries, is the general establishment of Christianity

* [illegible] praecepta Christi) licet ab incolis [illegible] apud quosdam tamen integre, & alios [illegible] tempora permansere. (De [illegible]).

throughout the Roman empire by Constantine. The Emperor was a native of Britain*; his mother, the Empress Helena, was also a native of Britain; his father, the Emperor Constantius, lived many years in Britain, and died at York; and Constantine, on his father's death, was proclaimed Emperor by the army in Britain. Constantius was favourable to the Christians, though, when in the subordinate capacity of Cæsar, he was compelled to execute the rigorous edicts of Diocletian. The persecution closed with his accession to the empire. His son, inheriting his father's benignant disposition, became a convert to Christianity, and established the Gospel throughout the Roman world. Under the Emperor's favour and protection, the British Church could not fail to enjoy peculiar privileges. An authentic evidence of our Church appeared early in the fourth century by the presence of three British Bishops at the Council of Arles, which was convened by the Emperor. British Bishops were also present at the Councils of Sardica and Ariminum in the same century, and, probably, at the celebrated Council of Nice†.

* Usher's Eccles. Britan. p. 173—192. See Note, p. 24, 25.

† Stillingfleet's Orig. Britann. p. 74. 89. 135.

In the course of this century Jerome delivered his valuable testimony to the *independence* of the British Church, and to her *sufficiency for salvation* *.

5. The sanguinary devastation of Britain, first by the Scots and Picts, and afterwards by the Saxons, in the first half of the fifth century, reduced the British Church to great difficulties, and must have deprived her of many of her ablest and most learned advocates. It is no wonder, therefore, that when Pelagianism began to make a formidable progress in Britain, recourse should be had to the Churches and Bishops of Britany for assistance. The assistance was given; and Pelagianism was, for a considerable time, suppressed. One fortunate consequence of this religious conflict, was, the establishment of schools and religious houses for the support of the Christian faith. I need not add, that the suppression of Pelagianism, and the renovation of Christian learning are sufficient evidences of the continuance of the British Church in this century.

6. In the sixth century began a new æra of the British Church. The Metropolitan

* A Second Letter to the Clergy of the Diocese of St David's, p. 8, 9.

Church was removed from Caerleon to Llandaff, and then to Mynyw, or Menevia, afterwards called St. David's, from the holy and venerable man who first presided over it. DAVID was a disciple of one of those learned schools, which had been established in the preceding century. He travelled to Egypt and Palestine, and brought home with him the rules of that austere discipline, which he instituted at Menevia. He established many monasteries and schools for the cultivation of religion and learning. He was a powerful and successful opposer of Pelagianism; and the Synod of Llanddewi Brefi affords an illustrious proof of the ability of DAVID, and of the efficacious existence of the British Church—in the sixth century from the preaching of St. Paul.

7. We come now to a very memorable period of our Church. Down to the end of the sixth century we hear of the Church of Britain only under the general character of a Christian Church. But from the mission of Austin, the Monk, to this country, we find her in a new character; we see her, not only an Apostolical and independent, but also a PROTESTANT Church, distinguished by her rejection of the Pope's authority, and of all communion with the Church of Rome.

A remarkable evidence of the sentiments of the British Church, recorded in an old chronicle, is preserved in a letter from Bishop Davies to Archbishop Parker, in which we are informed, that when the Britons were conquered by the Saxons, they did not refuse to treat with them amicably, as occasion served, so long as the latter continued Pagans. But after they were converted by Austin, or in the words of the Letter, "after that by the meanes of Austin, the Saxons became Christians in such sort as Austin had taught them, the Bryttayns wold not after that nether eate nor drynke wyth them, bycause they corrupted with superstition, ymages and ydolatrie, the true religion of Christ *."

The history of Christian Churches and Institutions is a most substantial evidence of Christianity. To prove that from the days of the Apostles there never has been any period without a Christian Church, is to establish a chain of evidence, which all the subtleties of unbelievers about particular difficulties of revelation, cannot shake. To possess such a proof in the history of our own Church, and from the coincidence of British records with foreign testimony, to

* MS. CXIV. Art. 175. Benet. Coll. Cam.

know that the Church of Britain was coeval with the age of the Apostles, is to build our faith on grounds most solid and interesting. But to extend that proof to the individual labours of one of the Apostles *, and to

* It may not be improper to recapitulate here the evidences of St. Paul's journey to Britain.

(1.) We know from incontestible *foreign* authority (Tertullian, Origen, &c.) that the Gospel was preached in Britain in the *earliest days* of Christianity; our oldest native historian (Gildas) says, before the year 61. We likewise know from indisputable authority (Eusebius) that the Gospel was preached in Britain by *some of the Apostles*. And if by *some* of the Apostles we may be sure that the *Apostle of the Gentiles* must have been one: I say *must*, because the conversion of the Gentiles was St. Paul's special commission,—because before he went to Rome, he had expressed his intentions of travelling to the *west* (Spain)—because he thus more completely fulfilled Christ's special commission (Acts xxii. 21. 2 Tim. iv. 17.) —because, (as will appear in the following paragraph) we have evidence, indirect and direct, that he did go both to Spain and Britain; and because we have no *credible* evidence, that any other Apostle ever was in Britain.

(2.) We know from unquestionable authority (Athanasius, Jerome, &c.) that St. Paul preached in Spain, and in the West; and that he went from Ocean to Ocean, and to the islands that lie in the Ocean, after his release from his first imprisonment at Rome. We also know from the best authority (Clemens Romanus,) that he went to the *utmost bounds of the West*. Britain was called the *utmost island* of the West, (Catullus,) and the *utmost part* of the West, (Theodoret); and no other country, as far as yet

find ourselves indebted, for the first knowledge of the greatest blessing ever conferred on mankind, to the personal zeal of the great Apostle of the Gentiles; and in this search after truth to find further, that the father of a British Prince was instrumental in the first introduction of the Gospel into Britain; that it was publicly professed and protected by a British King before the end of the second century; that a British King was the first Christian Prince; that Christianity was established throughout the Roman empire by a native of Britain*; and that the

appears, was called the utmost bounds of the *West*, but Britain, or in conjunction with Britain, and of which Britain was the remotest. St. Paul therefore could not go to the utmost bounds of the West without going to Britain. Venantius Fortunatus and Sophronius, (who, though they lived, one in the sixth century, and the other in the seventh, yet can be considered only as interpreters of the general sense of antiquity,) expressly assert that St. Paul went to Britain.

(3.) We know further, that St. Paul was at Rome at the same time with the family of Caractacus; and that they returned to Britain the same year, in which St. Paul was set at liberty. We are also informed by a very ancient British record, that the knowledge of the Gospel was introduced into Britain by the father of Caractacus after seven years detention at Rome, that is, A. D. 58, which is within the period assigned by Gildas to the first introduction of Christianity.

* That Constantine the Great was a native of Britain may, perhaps, be more impartially decided by foreigners

Church of Britain was a Protestant Church nine centuries before the days of Luther; these considerations, while they greatly increase our interest in the belief and service of Christianity, and augment our responsibility, may justly lead us to adopt the language of

than by natives. A contemporary panegyrist of Constantine says, " Liberavit ille (Constantius) Britannias servitute, tu etiam nobiles *illic oriendo* fecisti." Eumenius, another contemporary, says, " O fortunata, et nunc omnibus beatior terris Britannia, quæ Constantinum Cæsarem *prima vidisti*. Polydore Virgil says of Constantine, " Is enim Britannica matre genitus, in Britannia natus, in Britannia imperator creatus, haud dubie magnitudinis suæ gloriæ natale solum particeps effecit." (Hist. Angl. L. i.) Polydore Virgil's testimony is of the more weight, because he was not only a foreigner, but (as Usher says of him) " inclinatione animi in nominis Britannici gloriam non admodum propendens." Another learned foreigner, Baronius, asserts, that Constantine was born in Britain, and says, that " *no sane mind can doubt it.*" " Constantinum magnum non tantum in Britannia Cæsarem primum dictum esse, sed e Britannia oriundum fuisse, adeo certum judicat Baronius ad annum Christi, 306 n. 16. ut non nisi extremæ dementiæ homines illi sententiæ repugnare dicat. (Strauchii Breviarium Chronolog. p. 849.) Camden in his Letter to Lipsius, says, " Historici omnes, qui de loco natali Constantini Max. scripserunt, una voce, præter duos Græculos, Cedrenum et Nicephorum, in Britannia natum asserunt. (Camdeni Epistolæ, p. 64, ed. 1641.) Usher has made a large collection of authorities to the same purpose. (Eccles. Britann. Antiq. p. 173—177.) Stillingfleet, in his Origines Brit. p. 90, 91, is of the same opinion. Usher and Stillingfleet quote and illustrate the two panegyrists of Constantine before cited.

Moses: "What nation is there so great, which hath God so nigh unto them, as the Lord our God is in all things that we call upon him for; and what nation is there so great, that hath statutes and judgments so righteous," a religion so pure, a Church so Apostolical, a polity so wise and equitable, and blessings so ample, so various, as God hath bestowed upon this our favoured country.

11. The great and peculiar privileges with which this country has been blessed by Providence; first, in the introduction and establishment of Christianity, and then in the preservation of the British Church, for the first ten centuries, from the errors and corruptions of the Church of Rome, have entailed upon us this weighty consequence, that it is peculiarly incumbent upon us to be zealous in the maintenance of the Gospel, and in the cultivation of every branch of knowledge most conducive to that end. The names of DAVID and ASSER, the SULIENS and RYCEMARCH, are sufficient to remind the natives of this part of the Principality, how much remains to be done, in order to recover that rank in erudition, which the Menevian Church formerly possessed; while her ancient orthodoxy of faith, and purity

of religious worship, are motives to all, who are connected with her by birth or duty, to uphold the pure doctrines of the Gospel; and to resist the approach of errors and corruptions, which in her metropolitan days she condemned, and in her reformed state saw renounced, if not universally, yet to an extent not paralleled in any other part of the British dominions.

How, then, may we best recover that rank in erudition, which the Menevian Church formerly possessed? It may, no doubt, be done,

1. By a zealous union of talents and duties; and

2. By the adaptation of appropriate means to present necessities.

A literary and religious association for the *Promotion of Christian Knowledge and Church Union*, such as we have in this Diocese, and of which we are now met to hold the eighth Anniversary; which has been supported, on the part of the Clergy of this Diocese, especially, by a liberality almost without example, and by a munificence of friends out of the Diocese, never to be forgotten; such an as-

sociation, incorporated, as I hope we shall be, and aided by the bounty of the Legislature, as, I trust, we may be, will be fully adequate to all the wants of the Diocese.

If we take a retrospect of what has been done by the Society, and is doing, we shall better judge of what remains to be done, in the pursuit of its several objects for the religious instruction of the poor, and for the professional education of young men intended for the Ministry of the Church of England.

The original objects of the Society were,

1. The distribution of the Bible, Prayer-book, and Religious Tracts;

2. The institution of Sunday Schools;

3. The establishment of Libraries for the use of the parochial Clergy; and

4. And the promotion of clerical education.

The first of these objects, was one of the most difficult to execute with our limited means, divided as they were, amongst several

purposes. But fortunately the inadequacy of our means may be supplied from the abundant resources of the two great London Societies, for *promoting Christian Knowledge*, and for *distributing the Bible*; and of auxiliary provincial Societies.

Sunday Schools are a very important part of the education of the poor; and it is greatly to be wished they were established in every parish of the diocese. There is nothing so capable of perfecting the labours of the Clergy for the spiritual benefit of their parishioners, as a well regulated Sunday School. Its appropriation of the Sabbath-day for the express purpose of religious instruction, and the opportunities which it affords of combining with the first principles of Christian faith and duty, a knowledge of the doctrines and discipline of the Established Church, (especially by keeping constantly in view the relation, which exists between the three great offices of *Baptism*, *Confirmation*, and the *Lord's Supper*,) are all calculated to make an impression on the youthful mind, which never can be so effectually done by the unaided instructions of the pulpit.

Most happily for the rising generation of the poor a general interest has been lately

These Schools were instituted early in the last century by the Rev. Griffith Jones, Vicar of Llanddowror *. During the forty years of their continuance, it is stated in the last annual report, which was given of them, that more than 300,000 persons, old and young, had received from them the benefits of Christian instruction. The revival of these Schools has devolved on the Trustees a very weighty duty; and there is nothing, perhaps, which could tend more effectually to facilitate their plans, than the adoption of a central School on the Madras System, which would supply them with a constant succession of teachers for the circulating Schools.

The next object of the Society, which I have to mention, is the establishment of *Libraries* for the use of the Parochial Clergy. The Diocese has been very largely benefited

not only to educate the poor, but to uphold the Established Church, the Chancellor's Decretal Order is subjoined to this discourse.

* Mr. Jones left 2000 pounds to this Charity, which were augmented by benefactions to 8000 pounds at the time of Mrs Bevan's death, who succeeded to the patronage of these Schools after Mr. Jones's death. While this Charity continued in Chancery, this sum accumulated to about 18,000 pounds sterling, or 30,500l. 7s. 6d. Bank 3 per Cent. Annuities.

by the bounty of Dr. Bray's Associates, who, at the intercession of Mr. Howell Howells, a most valuable minister of our Church, many years ago established in different parishes between thirty and forty libraries. With the same benevolent attention to the wants of the Diocese, the Associates have, within these few years, granted several Libraries at the request of the Clergy. The intention of the Society is to form a Library in each Deanery, under the direction of the Rural Dean for the use of the Clergy of the Deanery.

But of all the objects of the Society, the one, which promises the most extensive and important consequences to the Diocese, and to the Established Church, is the proposed establishment of a Seminary for the education of young men intended for Holy Orders, whose straitened circumstances preclude them from the advantages of an University education. To such an establishment we may look with confidence, for the revival of the ancient literary character of the Menevian Church. The learning of Sulien, his son, and grandson, the last ornaments of metropolitan Menevia, their attainments and virtues, afford models of piety, diligence, and erudition, which will not be lost on the

students of St. David's College, whenever our wishes and endeavours shall be accomplished.

Towards the accomplishment of our design much more has been done, than, I may venture to say, the most sanguine of us expected at the first meeting of our Society in the year 1804, could have been effected without the aid of Parliament. It could not then have been foreseen, that we should have been able, in the space of eight years, to vest in the public funds, the sum * which we have done, exclusive of what has been expended on the annual purposes of the Society †. The necessity and importance of our proposed institution, and the encouragement we have met with, may justly induce us to hope for a continuance of the public liberality. You cannot fear the exhaustion of that heavenly principle of charity, so honourable to our country, when you are informed, that the last

* On the 1st of February 1813, the Society had invested in the 3 per Cents. the sum of 7,431 l. 12s. 10d. sterling, and had purchased with it stock to the amount of 11,331 l. 19s. 4d.

† For the Curates' Lectures, the two annual Prize Essays, printing of the annual Sermon, and of Prize Essays, &c. School Premiums, Books for Sunday Schools, &c.

twelve months have been the most productive of benefactions to the Society, to the amount of nearly 1,500 pounds, for the College and the superannuated Curates. We cannot therefore despair of our efforts being finally successful, when to the yearly benefactions which we receive, we add the hope (we trust, not presumptuous hope,) of future aid from Parliament, of which we have an encouraging earnest, in the large bounty annually extended to the Roman Catholic College at Maynooth.

It was the intention of the Society to begin the building for the clerical Seminary, as soon as we were in possession of 2,000 pounds. But upon maturely calculating the expences, and considering the future purposes of this building, it seemed most prudent not to begin the building, till we were provided with a much larger sum, lest we should exhaust all our resources on the walls of our seminary, without any adequate provision for the maintenance of our students and their preceptors. By this change of our plan we are enabled to provide for a course of previous instruction, without which our intended College would avail us little.

A great defect in the ordinary education

of young men intended for Orders in this Diocese, consisted in the want of means to retain the greater part of them at School, long enough to ground them sufficiently in the elements of grammatical learning, before they were obliged to relieve their parents from the expences of education, by having recourse to such employment, as they could meet with, for their own maintenance. The great disadvantage of this defective education, had been long seen and lamented in its consequences on the Ordination week. And though it has been in some degree obviated, by requiring an attendance at the grammar schools of the Diocese, in a divinity class, for the four last years, previous to the full age for Deacon's Orders; yet nothing can compensate for the loss of a regular course of instruction, during those rising years, when the mind is most susceptible of right principles and impressions, and is most easily and permanently inured to habits of restraint, and diligence, and emulation.

The accumulation of our College fund, enables the Society to meet this difficulty, by providing poor parents with the means of keeping their children at School, longer than they could otherwise do. It was therefore

determined to appropriate 200 pounds of the interest, arising from our principal in the public funds, for the purpose of giving *twenty exhibitions* of ten pounds per annum, to be divided among the several licenced grammar schools in the Diocese. We may thus hope to have the *eight* valuable years preceding Ordination, so employed, as to secure, immediately, a considerable portion of the good, intended by our future Seminary, by such an initiation in grammatical, historical, ethical, and Christian studies, in the first four years, as may be matured into the most hopeful fruits during the four following years of professional instruction.

Next to increasing the means of knowledge for the young, the most effectual service to the Church may be expected, from provision for the infirmities and incapacities of age. There cannot be a greater object of compassion, than an aged and worthy Minister, whose life has been devoted to the service of religion, sinking under the infirmities of age, and incapacitated for his duties, and yet unable to retire from his only means of subsistence. The parish in the mean while suffers from his defective services; the incumbent suffers in the conscious feeling of injustice to his parish; the Church suffers, and is

exposed to the inroad of aliens and intruders; and religion suffers by the opportunity which is thus afforded, for dissent, and diversities of doctrine, and uncharitable contention.

An Asylum was formerly founded in this Diocese, at Swansea, for aged and incapacitated Ministers, by the same princely munificence*, which built a palace at St. David's, a Castle at Llanddewi†, and a College at Abergwilly. The Church was unfortunately deprived of this very useful Asylum, by one of those unhappy abuses of the Reformation, which alienated so many valuable institutions from the general service of the Church. This loss the Society is endeavouring to repair by soliciting the attention of the public to this object, and by the annual Deanery collections. It is a gratifying proof of the public liberality, that the benefactions and subscriptions already received, have enabled the Society to allot two annuities of 25 pounds to two cases of helpless superannuation.

I will not detain you longer in this account of the proceedings of our Society, than to notice some auxiliary objects, which the benefactions of our friends have enabled us to add

* Bishop Gower. † In Glamorganshire.

[illegible] those, who could not profit, or were [illegible] to profit, from one of the earliest, [illegible] practicable, of our *general purposes*, [illegible] *gratuitous* distribution of tracts.

[illegible] now only to recall your attention to [illegible] primary purpose of our annual meetings, [illegible] the maintaining of clerical associa- [illegible] union, so conducive to the well-being [illegible] Church: and at the same time to re- [illegible] that *union*, in order to produce its [illegible] and best fruits, must have *unifor-* [illegible] lest the zeal of local associa- [illegible] at any time, deviate into pro- [illegible] inconsistent with the established [illegible] Church, and injurious to that [illegible] discipline, which is one of the [illegible] of an establishment. Let [illegible] UNIFORMITY be our watch- [illegible] our armorial bearings, [illegible] sincerity.

[illegible] several ways, [illegible] more and [illegible] more and

more diligent in our special duties;—that we may contribute every thing in our power to the instruction of the poor and ignorant, and, for their sakes, to the promotion of clerical education in this Diocese;—to the general improvement of our respective charges, and to the peace and stability of the Church, may God of his infinite mercy grant.

THE

LORD CHANCELLOR'S

DECRETAL ORDER,

FOR THE

REGULATION

OF

MRS. BEVAN'S CHARITY SCHOOLS.

THE

LORD CHANCELLOR'S

DECRETAL ORDER,

FOR THE

REGULATION

OF

MRS. BEVAN'S CHARITY SCHOOLS.

THE

LORD CHANCELLOR'S

DECRETAL ORDER, &c.

—THIS Cause coming on this present day [11th July, 1807] to be heard before his Lordship, for further directions——————————

It is ordered that the schedule or plan for carrying the charity in the pleadings mentioned into execution, contained in the Master's report of the twenty-fourth of December, one thousand eight hundred and six, be varied, and be as follows: videlicet, IT IS ORDERED, that the interest or dividends now due, or that shall hereafter accrue on the thirty thousand five hundred and twenty four pounds seven shillings and four pence bank three pounds per cent. annuities standing in the name of the Accountant General of this court in trust in this Cause, after payment of the costs before directed, be from time to time paid to the Trustees of the said charity for the time being; and it is ordered that the said Trustees, or the major part of them do appoint schoolmasters of competent abilities and good character, who are protestants and

Appointment of Schoolmasters, their qualifications.

members of the Established Church, who being approved of by the Bishop of the diocese, or some two or more Clergymen named by the Bishop in that behalf, shall receive salaries not exceeding seven pounds ten shillings a quarter, and from time to time continue to appoint them, to be so from time to time approved, as vacancies shall occur or occasion require: but it is ordered that no person be appointed a schoolmaster, without having duly conformed himself, pursuant to the statute of the thirteenth and fourteenth years of the reign of his late Majesty king Charles the second, chapter the fourth, commonly called the Act of UNIFORMITY, so far as the same remains unrepealed.

and conformity.

Places for the schools, and their time and continuance.

And it is ordered that the said Trustees, or the major part of them do appoint such schools at such towns, villages, and places within the principality of Wales, as they in their discretion, with the concurrence of such Bishop, or such two or more Clergymen, shall deem proper and convenient, each of such schools to be continued in the same place for such time as shall be expressed by the Bishop of the diocese, or such two or more Clergymen as aforesaid, in his or their approbation of the schoolmaster, or shall be otherwise expressed by him or them.

Duty of the schoolmaster.

And it is ordered that the duty of such schoolmaster do consist in teaching the children both male and female of poor indigent persons to read, in making them learn by heart, the creed, the Lord's prayer, and

the commandments, and the church catechism, and in going with and attending such children to the PARISH CHURCH on the Lord's day, and as often on other days when divine service shall be performed as may be convenient. And for the better advancement of the proposed object, it is ordered, that the said Trustees, or the major part of them do appoint two fit and discreet persons, members of the Established Church, to be approved by the Bishop of the diocese, or such two or more Clergymen as aforesaid, at a salary not exceeding thirty pounds per annum for each, but removeable at the pleasure of the Trustees, to be Visitors of the said schools who shall in person visit and inspect each of such schools within the district to be allotted to them by the Trustees respectively once in every six months, or oftner if the said Trustees, or the major part of them shall so direct, and report to such Trustees in writing, the behaviour of the schoolmasters, and the manner in which the schools are conducted, a copy of which report shall from time to time be sent to the Bishop of the diocese, or such two or more Clergymen as aforesaid. And it is ordered that such Visitors be allowed such reasonable sums for their travelling and other expences, as to such Trustees or the major part of them, shall seem reasonable. And it is ordered that such Visitors with the approbation of the said Trustees, or the major part of them, as and when occasion shall require, hire proper houses or rooms for holding each school, and provide fuel,

Appointment of Visitors.

Their duty.

[illegible] necessary to be consumed therein, the [illegible] nevertheless of each school house or [illegible] and fuel, in no case to exceed twelve pounds per annum. And it is ordered that the said Visitors with the approbation of the said Trustees, or the major part of them, do reward with money, books, or [illegible] articles of necessary apparel, such of the [illegible] of each school, as shall most distinguish [illegible] by their diligence, proficiency, and [illegible] behaviour, providing nevertheless that the [illegible] of such reward shall in no case exceed [illegible] shillings per annum at each school. And it [illegible] is ordered that the Trustees or the major part of them do an[illegible] bestow a sum not exceeding three guineas, [illegible] of the schoolmasters in each of the said [illegible] districts as shall appear to have best [illegible] the greatest number of children in each [illegible] districts. And it is ordered that the [illegible] Clergyman, or Clergymen of the respective parishes wherein such schools shall be [illegible] established, or any Clergyman, or [illegible] Clergymen, having the authority [illegible] of the Bishop of the diocese for [illegible] be at liberty at all times to inspect [illegible] the schools, and to report the [illegible] of the same to the Trustees. [illegible] is ordered that no school[illegible] master do continue to keep a [illegible] unless the officia[illegible] in such parish or [illegible] transmit to the Trustees, a [illegible] of his good character and

conduct of such schoolmaster; nor after such Minister shall have transmitted to the Trustees a notice that he will not so certify; or shall certify that such schoolmaster hath taken upon himself any where to perform divine worship, or to preach, or hath attended or permitted the children under his care to attend ANY OTHER PLACE OF WORSHIP than the Established Church; or after the Bishop of the diocese shall upon the Clergyman or Clergymen inspecting under his authority, certify that such schoolmaster ought not to be continued. And it is ordered that books be provided by the said Visitors, who shall duly enter therein the several proceedings and orders of the said Trustees, the names of the school-masters, the places where such schools shall be opened, the number of children taught in each school, with such other circumstances, as may tend to shew the state and progress of the said charity; and lastly a true and particular account of the expenditure of the said trust monies. And it is ordered that the Trustees, or the major part of them do appropriate such proportion of the trust monies as they in their discretion shall think necessary, in purchasing bibles, testaments, psalters, books of common prayer, expositions of the Church catechism, and spelling books to be distributed gratis, or disposed of at reduced prices, as the said Trustees, or the major part of them, shall direct or appoint.

Registers of the schools.

Distribution of Bibles, Testaments, &c.

Annual Meeting of the Trustees.

And it is ordered that the said Trustees, or the major part of them, do annually meet at the town of Cardigan,

on the last day of the autumn great sessions, to be there held in and for the county of Cardigan, to take into consideration the general state and concerns of the said charity, and the conduct and management thereof, and make out and state a just and true account of their receipts and disbursements for the last preceding year, for and in respect of the said charity. And it is ordered that such account in Michaelmas term, yearly be transmitted to and passed before the Master for the time being, to whom this Cause is referred, or may be transferred; and at such meeting, the Trustee there present, who shall have been for the longest time a Trustee, shall be the president; and in case the Trustees there present shall be equally divided in opinion upon the business of the charity then under consideration, such president shall have a casting voice for the purpose of coming to a decision upon such disputed point.

Appointment of new Trustees.

And in case of any Trustee or Trustees dying, or declining, or refusing to act, it is ordered that the surviving Trustees or Trustee for the time being, do nominate and appoint with the approbation of the Master to whom this Cause is referred, or may be transferred, some other fit and proper person or persons, to be Trustee or Trustees in the place, or stead of the Trustee or Trustees dying or declining or refusing to act; and any of the parties are to be at liberty to apply to the court, as there shall be occasion.

THE

PROTESTANT RETROSPECT.

THE

PROTESTANT RETROSPECT.

THE intention of the following pages, is to bring into one view a comparison of the Popish Claims with the REFORMATION, with the PROTESTANTISM of the Seventh Century, with the ORIGIN AND INDEPENDENCE of the ancient British Church, and with "A Roman Catholic's REASONS*, why he cannot conform to the Protestant Religion." Such a retrospect of former periods of our Church, compared with these modern Reasons, will shew that the Popery of the present day is the Popery of the Sixteenth Century; and that the submission of any of the subjects of this country to a foreign spiritual jurisdiction is not only inconsistent with our present Constitution, and with the Protestant spirit of the Seventh Century, but with the origin and indepen-

* The title of a Tract by the Roman Catholic Bishop, Challoner.

successive efforts for the recovery and maintenance of our religious and civil rights.

The REFORMATION of our Church, while it retained the primitive and apostolical form of Church government, restored to us the full and unrestrained use of the Scriptures, relieved us from many unscriptural doctrines and usages, delivered us from the horrors of the Inquisition *, gave us liberty of conscience and freedom of enquiry, and liberated us from the tyranny of a foreign jurisdiction, which not only usurped a supreme controul over our national Church, but, through its spiritual influence, often exercised an insolent domination over the civil rights of the King.

To our separation from the Church of Rome, we owe the inestimable privileges of our Protestant Establishment, which our ancestors guarded by penalties, restrictions, and disabilities, with an anxious solicitude to exclude from power the adherents of the Pope and of his Church. The penal statutes have been long abolished; and no other restrictions and disabilities are retained, but

* Though there never was any permanent establishment in this country, called the *Inquisition*, its arbitrary power, with all its sanguinary consequences, was in full exercise in Mary's bloody reign.

what are necessary to the security of the Protestant Establishment. These barriers we are now called upon to throw up, by that very Church against which they were specially provided: and this is demanded without any attempt to shew that the Church of Rome has renounced, by any general council, or by any competent act of the Church, the right of jurisdiction over the Papists of this country, or any of those doctrines and usages, which were the causes of our separation.

The danger of removing the disabilities of Papists did not cease with the life of the Pretender. These disabilities are not directed against an individual family, or individual person, but against all families and persons who hold the same disqualifying principles, and are subjects of the same foreign jurisdiction.

The repeal of these disabilities is not simply a measure of danger, but of destruction; immediate destruction to the present Constitution. For if Papists should become admissible to Parliament, and to the great offices of government, and to the Throne, (the removal of *all* disabilities, of course, admits of no restriction,) we should no longer have a Protestant Establishment. To abrogate the excluding statutes for the sake

of those, who are subject to the Pope's jurisdiction, is to acknowledge the supremacy of the Pope.

The removal of the disabilities, would not, indeed, put the Papists in immediate possession of the Throne, or the great offices of government; but it would give them the capacity of possessing them; and if such possession be subversive of our Constitution, can it be consistent with political prudence, or with justice to the great body of the Protestant community, to grant such capacity by the removal of the restraining disabilities?

The great argument for granting the Popish Claims seems to be the *increase* of the political strength of the empire. That increase itself is too problematical to justify the hazard of any great change in the Constitution. But what if the grant of these Claims should end in a great *defalcation* of our political strength? What if it should end in the Popish ascendancy in Ireland, the extinction of Irish Protestantism, and the total separation of the two countries? The subject is of too great magnitude to dwell upon; but the apprehension is not too improbable to be suggested.

Before the great sacrifice be made, which is demanded, it is but reasonable to consider, what great change has Popery undergone, which can justify this extraordinary transition from our ancient dread and aversion to unlimited confidence and favour. Are there any symptoms of conciliation and concession in the opinions and conduct of the Popish Church, which should induce us to think, that her doctrines and usages are more scriptural, and her principles more friendly to Protestantism, than they were at the time of the REFORMATION? We know that Popery has undergone no change whatever. Her doctrines of *supremacy* and *infallibility* are insuperable obstacles to all change. If, then, Papists be admitted to the highest offices of government, and to the throne; and yet Popery continue, in all its disqualifying principles, what it was three centuries ago; to what purpose was our much honoured, much boasted, and blessed REFORMATION? What senseless enthusiasts must our Reformers have been in devoting themselves to the cruel sufferings, and painful deaths, which they endured? Nay, of what enormous injustice was the Legislature guilty, in depriving of the honours and emoluments of the Church the adherents of the Pope? But if none of these things be so; if the

Legislature was not unjust, in establishing the Protestant religion, and in providing for its security; if our Reformers were not senseless enthusiasts, but holy and undaunted martyrs to the Gospel, and to the independence of their country; and the Reformation, not a causeless separation, but a necessary vindication of the purity and simplicity of Christian worship, and of our ancient rights and privileges; we cannot but oppose the concession of Claims, which would extinguish all the fruits of the REFORMATION.

When we are asked what danger there can be in granting the Petition of the Papists, we might content ourselves with referring, for an answer, to the opinions of our brethren, the Irish Protestants, who have spoken out fully and feelingly on the subject, and whose patriotic and spirited example has contributed greatly to the activity and vigour of the Protestant cause.

When a Protestant argues against the Pope's supremacy, his fears are misunderstood, if they are supposed to attach solely or chiefly to the individual head of the Romish Church. He is afraid of violating constitutional principles—of infringing oaths repeatedly taken;—of making hazardous ex-

[illegible] in politics, where the Constitution [illegible] The consequence of the con[illegible], which he deprecates, is, that by [illegible] the Protestant securities, and by the admission of Papists to Parliament, to high office, and the Throne, we shall no longer have a Protestant Constitution.

The question before the public is not a question of mere state policy. It involves the safety of Church and State. It affects the integrity of the Protestant Establishment, in which the Church and State are [illegible] united. In what did the REFORMATION consist, as far as Church government was concerned? In the rejection of the Papal supremacy, and in restoring to the King the entire sovereignty of the realm, [illegible] and civil. The privileges, which the Papists claim, are indeed altogether *political*; but the restriction, which excludes them from these privileges, is wholly *spiritual*. It is their acknowledgement of the *spiritual supremacy* of the Pope. To grant, therefore, the Petition of the Papists, is to [illegible] the great work of the REFORMATION; [illegible], immediately, in principle, and eventually, [illegible] to *separate again the Church* [illegible] State, to recognize a power supe-

rior to the State, and to dissolve the Protestant Constitution.

Great difficulties, therefore, attend the very admission of this question as a subject of deliberation, by those, who have taken the oath of supremacy. They have sworn, that no foreign prelate *hath*, or *ought to have*, any jurisdiction, ecclesiastical or spiritual, within this realm. Papists cannot take this oath, because they acknowledge the Pope's spiritual jurisdiction. When we *propose*, therefore, for the sake of them, to dispense with this oath, what do we do? We recognise the jurisdiction which we have sworn does not *(legally)* exist. And when we take this dispensation into consideration, we *deliberate* about the propriety of allowing, what we have sworn ought not to be allowed.

In the difficulties, which attend this dispensation, we see, why in a Protestant government no equivalent substitute can be found for the obnoxious disabilities. Their obnoxiousness is the proof of their efficacy and necessity. There can be no proper substitute, which is not an equivalent. What is the effect of these disabilities at present? They exclude all Papists from political power. Any substitute, therefore, which does *not*

answer this end, would not be an equivalent; a substitute which *does* exclude, would be no relief to the Petitioners.

Papists would readily take an oath abjuring the Pope's *civil* jurisdiction. They would abjure what has no existence in this country, (nor ever did exist, I suppose, in any other country, except within the Pope's own temporal dominions,) instead of that, which, by their subjection to it, they shew does exist, but which the laws declare, (and which all who have taken the oath of supremacy, have sworn,) ought not to exist. This country needs no security against the Pope's political sovereignty. It is the *spiritual* supremacy, which assumes the title of God's vice-gerent, which cancels covenants and promises, and annihilates public declarations; which arrogates to itself the sole right of interpreting the Scriptures; which *excludes* Protestants from the "pale of the Church, from all authority to preach the word of God, and from all share in the promises of Christ's heavenly kingdom." Against such spiritual despotism the Constitution has provided by the oath of supremacy, for which Papists can find no equivalent, without renouncing their subjection to the Pope.

It is said, indeed, that the Irish Papists have renounced the supremacy of the Pope. What portion of the Romish Church in Ireland this protest comprehends, does not appear. It is, perhaps, confined to some inconsiderable district. But if the whole body of Irish Papists were to declare themselves Protestants, as to the Pope's supremacy, such declaration, to be of any avail, must be by some general act of the Church. Without some public, authentic, irrevocable act, the declarations of the present body of Irish Papists cannot bind their posterity, even of the next generation, nor even themselves, as is evident from the revocation of a similar declaration of the English Papists not many years since, and from some later transactions respecting what has been called the Veto, and still more recently from the acknowledgment of the Roman Catholic Prelates: "As we are at present precluded from any intercourse with our supreme Pastor, we feel ourselves utterly incompetent to propose or agree to any change in the long established mode of appointing Irish Roman Catholic Bishops. (Nov. 18. 1812.)"

It has been sometimes said, that the excluding statutes exclude only the conscien-

tious Papist. It may be so. The more conscientiously devoted to his Church any Papist is, the more hostile he must be to a Protestant Establishment. But who can say, that a Papist, who conforms to a Protestant Church, does it not from conscientious motives? Conformity to the laws of our country is at least an act of civil virtue, which entitles the conformist to the privileges of the Constitution. And it is a virtue, which the conscientious recusant (however numerous his other virtues) has not. But if for want of this conformity he is excluded from such privileges, the exclusion is his own voluntary act.

It is said too, that the time may come, when the disabilities may be removed; a change of circumstances may render them unnecessary. This seeems to be all delusion. What change of circumstances can render them unnecessary? I know but one; the removal of their cause,—subjection to a foreign jurisdiction. Let the persons, who think themselves aggrieved, renounce this jurisdiction; and become conformists to the Protestant Constitution of the empire; and their disabilities will cease of course. There will then be no need of an act of Parliament for their relief. Till such change takes place, the excluding statutes can never be unneces-

sary; and whenever it shall take place, they will cease to be a grievance.

But why may not Papists be admitted into Parliament, as well as Dissenters? For a very plain reason: the admission of the latter does not militate against the essential principles of a *Protestant* Constitution. These essential principles are *abjuration of the Pope's supremacy*, and *exclusion of Papists from political power*. If indeed we are prepared to abandon our Protestant Constitution; if it has been found not to have answered its professed purpose; not to have secured to us the blessings of civil and religious liberty; then we may have no scruple in exchanging our present Constitution for another.

But we may venture to assert that there is not one of the Protestant supporters of the Popish Claims, who would not think the ascendency of Popery a great evil. And as the reign of Popery can never return, while the Papists are excluded from political power, what should induce us to make so hazardous an experiment, as to place such an instrument in *their* hands, who are bound by the strongest ties of conscience to exert every faculty of mind and body for the restoration of Popery?

APOSTOLICAL ORIGIN,

INDEPENDENCE, AND PROTESTANTISM,

OF THE ANCIENT BRITISH CHURCH.

FIRST EPOCH OF THE CHURCH.

Events.

I. 1. THE Gospel preached in Britain in the earliest times.

2. Preached in Britain before the defeat of Boudicca, A. D. 61.

3. Preached among the Celtick nations, (of which Britain was one) by the Apostles.

4. Preached in Britain by some of the Apostles.

II. 5. Preached in Spain by St. Paul.

6. Preached in the Western parts by St. Paul.

APOSTOLICAL ORIGIN,

INDEPENDENCE, AND PROTESTANTISM, OF THE ANCIENT BRITISH CHURCH.

FIRST EPOCH OF THE CHURCH.

Authorities.

1. TERTULLIAN, Origen, Athanasius, Chrysostom, Arnobius.

2. Gildas.

3. Irenæus.

4. Eusebius, Theodoret, Nicephorus.

5. Athanasius, Cyril, Epiphanius, Jerome, Chrysostom, Theodoret, Gregorius, M.

6. Jerome.

EVENTS.

7. Preached in the extremity of the West by St. Paul.

8. Britain included in the West, and the boundary of the Gospel to the West.

9. Preached in the islands that lie in the ocean by St. Paul.

10. Preached in Britain by St. Paul.

CONFIRMATION OF

III. 1. St. Paul sent to Rome in the second year of Nero. (A.D. 56.)

2. Pomponia Græcina, and Claudia Rufina, two British Ladies, at Rome at that time.

3. Pomponia Græcina accused of foreign superstition. (A.D. 57.)

4. Caractacus's family sent to Rome, (A.D. 51.)

AUTHORITIES.

7. Clemens Romanus.

8. Catullus, Eusebius, Jerome, Arnobius, Theodoret, Nicephorus.

9. Jerome, Theodoret.

10. Venantius Fortunatus, Sophronius.

GILDAS'S TESTIMONY.

1. Eusebius, Jerome, Bede, Freculphus, Ivo, Platina, Magdeburgici, Petavius, Scaliger, Capellus, Simson, Stillingfleet.

2. Tacitus, Martial.

3. Tacitus.

4. Tacitus.

EVENTS.

5. Caractacus's family returned to Britain after seven years detention at Rome. (A.D. 58 or 59.)

6. St. Paul's first imprisonment expired. (A.D. 58 or 59.)

7. Caractacus's Father introduced Christianity into Britain.

AUTHORITIES.

5. British Triads compared with Tacitus in No. 4.

6. Acts of the Apostles xxviii. 30, compared with Eusebius, Jerome, &c. No. 1.

7. British Triads.

*** The two following pages are repeated, from a former part of this volume, to illustrate the preceding *Epoch* and *Authorities*.

1. We know from [illegible] *foreign authority* (Tertullian, Origen, &c.) that the Gospel was preached in Britain in the *earliest days* of Christianity: our oldest native historian (Gildas) says, before the year 61. We likewise know from indisputable authority (Eusebius) that the Gospel was preached in Britain by *some of the Apostles*. And if by *some* of the Apostles, we may be sure that the *Apostle of the Gentiles* must have been one; I say, *must*, because the conversion of the Gentiles was St. Paul's special commission,—because, before he went to Rome, he had expressed his intention of travelling to the West, (Spain) [illegible] by travelling to the West, he [illegible] fulfilled our Saviour's com- [illegible] (Acts xxiii. 21. 2 Tim. iv. 17.)— [illegible] we will appear in the next para- [illegible] we have evidence, indirect and direct, [illegible] to Spain and Britain,— [illegible] we have no *credible* testimony [illegible] ever was in Britain, [illegible]

[illegible] unquestionable autho- [illegible] (Eusebius, &c.) that St. Paul [illegible] West; and that [illegible] to Gaul, and to the [illegible] after his release [illegible] at Rome. We

also know from the best authority (Clemens Romanus) that he went to the *utmost bounds of the West*. Britain was called the *utmost island* of the West (Catullus), and the *utmost part* of the West (Theodoret); and no other country, as far as yet appears, was called the utmost bounds of the *West*, but Britain, or in conjunction with Britain, and of which Britain was the most remote. St. Paul therefore could not go to the utmost bounds of the West without going to Britain.

Venantius Fortunatus and Sophronius, (who though they lived one in the sixth and the other in the seventh century, yet can be considered only as interpreters of the general sense of antiquity,) assert that St. Paul went to Britain.

III. We know further, that St. Paul was at Rome at the same time with the family of Caractacus; and that they returned to Britain the same year, in which St. Paul was set at liberty. We are also informed by a very ancient British record, that the knowledge of the Gospel was introduced into Britain by the father of Caractacus after seven years detention at Rome, that is, A. D. 58, which is within the period assigned by Gildas to the first introduction of Christianity.

A PROTESTANT'S REASONS

For the Independence and Protestantism of the Ancient British Church.

---

1. ST. Peter possessed no supremacy over the rest of the Apostles; therefore the Church of Britain, established by St. Paul, was independent of St. Peter.

2. St. Paul says of himself, "that he had the care of all the Churches" of his own foundation; and therefore the Church of Britain was dependent on him, and not on St. Peter.

3. The Bishoprick of Rome was established jointly by St. Paul and St. Peter, *after* St. Paul's return from Britain; and therefore the Church of Britain was prior to, and independent of, the Church of Rome.

4. The Church of Britain was established before the Bishop of Rome had any authority beyond his own Diocese; and therefore was independent of the Church of Rome.

5. In the fourth century, Jerome declared the Churches of Rome and Britain to be *ejusdem meriti et Sacerdotii*, of the same condition, and merit, and pastoral authority.

6. The Church of Britain was subsisting in the fifth and sixth centuries, when Britain ceased to be a part of the Roman empire; and therefore was independent of the Church of Rome.

7. The Bishop of Rome derived the title and power of Universal Bishop from an emperor in the seventh century; and therefore the Church of Britain was independent of the Church of Rome, prior to the existence of such power.

8. The Bishop of Rome attempted to establish a spiritual jurisdiction over the Church of Britain in the seventh century, which the British Bishops indignantly rejected; and therefore the Church of Britain was independent of the Church of Rome.

A

ROMAN CATHOLIC'S REASONS

WHY HE CANNOT CONFORM TO THE PROTESTANT RELIGION.

ABRIDGED.

REASONS *.

1. BECAUSE the Protestant Religion is a new Religion, which had no being in the world, till one thousand five hundred years after Christ; and therefore it comes fifteen hundred years too late to be the true Church of Christ. Martin Luther laid the *first* foundation of the Protestant Religion in the year 1517.

2. Because the Protestant Religion cannot be true, except the whole Scripture, both of

* These Reasons are given in the words of the Roman Catholic Bishop Challoner, from whose Tract they are taken.

A

ROMAN CATHOLIC'S REASONS

EXAMINED AND ANSWERED.

ANSWERS.

1. THE Religion of Protestants in this united Kingdom is not a new Religion, but is as old as the days of St. Paul, who preached it and established it in Britain.

The Church of Britain was fully established before the Church of Rome.

Martin Luther did not lay the first foundation of the Protestant Religion. The Church of Britain protested against the superstition and idolatry of the Church of Rome, and would hold no communion with it, as early as the beginning of the seventh century.

2. The Protestant Religion does not pretend to be a reformation of the *Church of Christ*, but of the *Church of Rome*. The Scripture no where says, that the Church of

the old and new Testament, from the beginning to the end, be false, which in so many places assures us, that the Church of Christ shall never go astray. For every one knows that the Protestant Religion pretends to be a *Reformation* of the Church of Christ.

3. Because the *first* foundations of the Protestant Religion were laid by an insupportable pride in one man, viz. Luther.

4. Because Luther and the first Protestants, when they began to set up their new Religion, and disclaimed the authority and doctrine of all Churches then upon earth, could not say the Creed without *telling a lie*, when they came to that article, *I believe in the holy Catholick Church, the communion of saints.*

5. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of Christ: is not *one*, *holy*, *Catholic*, and *Apostolical.* 1.

Rome shall not go astray. The Church of Rome has undoubtedly greatly gone astray by idolatry in the invocation of Saints, and by the suppression of half of the Eucharist in refusing the cup to the Laity, &c. &c.

3. The religion of Protestants in this united Kingdom, as was observed before, is coeval with St. Paul. But the first Protest against the Church of Rome was made by the British Bishops of the seventh century.

4. Protestants believe in the *Holy Catholic* Church, by believing that the Universal Church of Christ is one holy Catholic Church. They believe in this holy Catholic Church, though they do not believe the Church of Rome to be the whole Church of Christ. They believe in the communion of Saints, though they do not ascribe to them the attribute of omnipresence by praying to them.

5. There is no Church called *the Protestant Church*. There are different branches of the Church of Christ protesting against the errors of the Church of Rome, such as

REASONS.

It is not so, because the different branches of the pretended Reformation are divided from one another in faith and communion, &c. 2. Their Church is not *holy*; neither in her doctrine, nor in the lives either of her first teachers, or of their followers. 3. Their Church is not *Catholic*; they are sensible this name belongs not to them, and therefore they have taken to themselves another name, viz. that of Protestants. And indeed how should their Church be Catholic or Universal, which implies being in all ages, and in all nations; since it had no being for fifteen ages, and is unknown in most nations. 4. Their Church is not *Apostolical*; since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission.

5. Because Luther, the *first* preacher of the Protestant religion, &c.

6.

7. Because the *first steps* towards intro-

the Lutheran Church, and the Church of England. The universal Church of Christ is *one*, *holy*, *Catholic*, and *Apostolical;* but the before-mentioned branches of this Church do not pretend to be the whole Church of Christ. Yet they are *one* with the universal Church, as the disciples of Christ are one with Christ; (2.) they are *holy*, as being parts of that which is holy; (3.) they are *Catholic*, as being parts of the Church universal; and (4.) they are *Apostolical*, because they are founded on the doctrines and discipline of the Apostles. The Church of Britain is eminently Apostolical, having been founded and established by St. Paul.

Protestants are Catholic, as being members of the Church universal. They do not cease to be *Catholic*, because they *protest* against the errors of the Church of Rome; however improperly the term *Catholic* may be used by Papists, and even by some Protestants, as opposed to the term *Protestant*.

6. Luther lived nine hundred years after the *first Protest* of the British Church against the Church of Rome.

7. Answered in Nos. 1, 3, 6.

during the Protestant Religion into England were made by King Henry VIII.

5. Because Protestancy was settled upon its present bottom in this kingdom by act of Parliament in the first year of the reign of Queen Elizabeth, &c. How then can it be called the *Church of England*, or any Church at all, seeing it was introduced and established only by the authority of *mere laymen*, in opposition to the Church?

6. Because there is not so much religion among Protestants as among Catholics [Papists], no extraordinary sanctity, no renunciation of worldly goods, no houses appointed to retirement, &c.

7. Because we alone inherit the name of Catholic.

8. Protestantism was *restored* and *re-established* in the reign of Queen Elizabeth. But the British Church protested against Popery more than nine centuries before that time. Popish writers have a very imperfect notion of *the Church* of Christ. The Church does not consist merely of Bishops and the Clergy, but of the whole body of believers in Christ, who observe the ordinances of Christ and his Apostles. The Parliament of Elizabeth did not at all interfere with *the Church*, but only with the Church *establishment*. It restored to the Crown "the ancient jurisdiction over the state ecclesiastical, and abolished all foreign powers repugnant to the same."

9. Protestants believe, that there is more real sanctity in an innocent, virtuous, charitable, and useful life spent in the busiest society of our fellow-creatures, than in the most rigid and painful austerities of solitude.

10. The Church of Rome is not the Catholic Church, but only a part of it. All Christians are Catholics, who adhere to

REASONS.

11. Because even in the judgment of Protestants we must be on the safer side.

12. Because the Protestant Religion encourages Protestants by the doctrine of *Justification by Faith alone* to be no ways solicitous for redeeming their past sins by good works and penitential austerities.

13. Because the Protestant Religion can afford no certainty in matters of faith.

These Reasons are taken from a small Tract published by *Keating, Brown, and Co.* The whole Tract, with the Reasons and Answers more at large, will be given in a subsequent part of this volume.

"the faith once delivered to the Saints," having one Lord, one faith, one baptism.

11. Protestants do not allow the Church of Rome to be on the safer side. They consider the *invocation* of Saints, and *bowing down* before images, to be acts of *idolatry;* and they believe that persons guilty of idolatry are in a very dangerous state.

12. Protestants believe, that in the blood of Christ alone is Redemption from past sins; that good works are necessary to salvation; but that our best works are only sufficient for our duties, and cannot do away a single sin that is past.

13. Protestants believe, that nothing can be more certain than the truths contained in the three Creeds; and that in those plain words of Scripture:—"If thou wilt enter into life, keep the commandments;—This do, and thou shalt live;—Believe in the Lord Jesus, and thou shalt be saved;—Forgive, and thou shalt be forgiven;—Whatsoever ye would that men should do unto you, even so do unto them;" we have infallible directions for our faith and conduct, which require no confirmation, and can receive no light, from Popes or Councils.

DIFFERENCES

BETWEEN THE

CHURCHES OF ENGLAND AND OF ROME.

PAPISTS acknowledge the Pope to be the supreme Head of the whole Christian Church, and, with the Church, to be infallible.

Papists bow down to the Host and to images.

Papists pray to departed Saints for their protection, and intercession with God.

Papists believe that the elements of bread and wine in the Eucharist are converted into the real body and blood of Christ.

Papists believe this conversion of the elements to be effected by the priest in the act of consecration.

DIFFERENCES

BETWEEN THE

CHURCHES OF ENGLAND AND OF ROME.

PROTESTANTS believe no human creature to be infallible; and acknowledge Christ alone to be the universal Bishop of his Church.

Protestants believe the act of bowing down to the Host and to images to be contrary to the second Commandment, and to be idolatry.

Protestants hold that Christ is our only mediator and intercessor; and that prayer to Saints is idolatry.

Protestants believe such conversion of the elements, commonly called Transubstantiation, to be unscriptural and impossible.

Protestants affirm that there is no authority whatever in Scripture for supposing the priest to be possessed of such miraculous powers;

Papists refuse the cup to the laity in the Eucharist.

Papists believe that Christ is daily offered up by the priest at the Mass.

Papists believe that there is a place called Purgatory, in which the souls of men are purged of sins committed in this life.

The ceremonies of the Church of Rome are many and complex, and sometimes contrary to the scriptural sense of the rite performed, as in the Baptismal ceremonies.

and that the mere repetition of the Eucharistic form of consecration has no more power of transubstantiating the elements, than the utterance of the words, " Lazarus, come forth," has of raising the dead.

Protestants consider the refusal of the cup to be a mutilation of the Sacrament, and a violation of Christ's most solemn commands.

Protestants believe that Christ offered himself once for all on the Cross; and that the Popish doctrine of the Mass detracts from the sufficiency of Christ's own atonement.

Protestants believe that the blood of Christ alone cleanseth from all sin; and that Christ died in vain, if the pains of a Purgatory are necessary to our salvation.

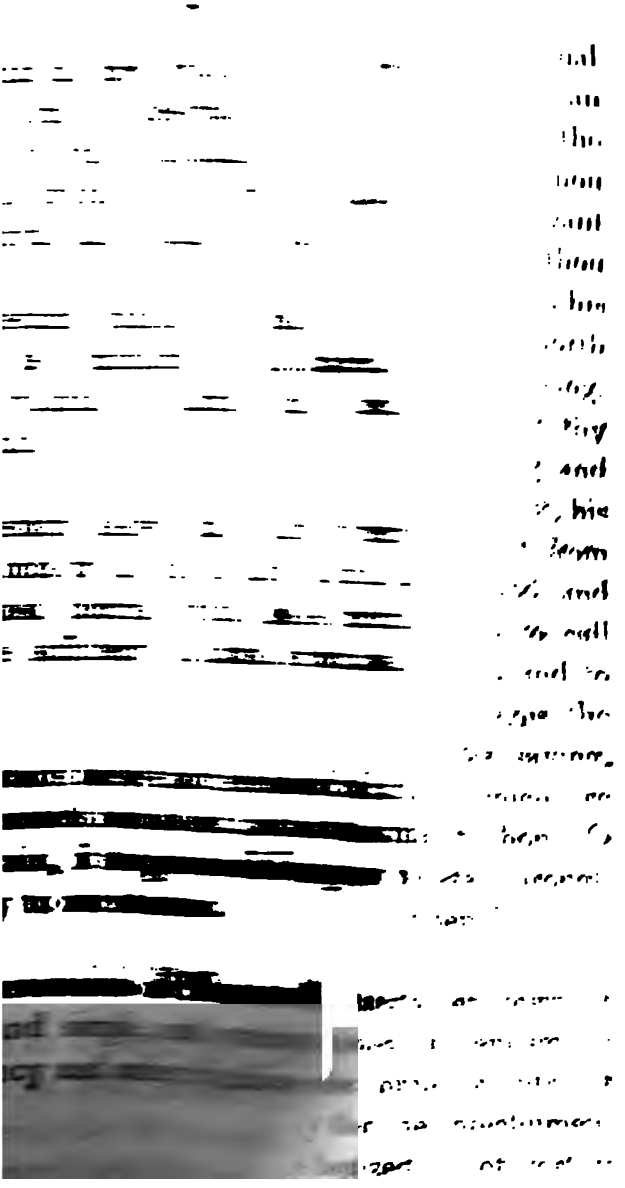
The ceremonies of Protestant Churches are few and simple, and conducive only to the decency and order of public worship.

Papists refuse the cup to the laity in t
Eucharist.

Papists believe that Christ is daily offer
up by the priest at the Mass.

Papists believe that there is a place calle
Purgatory, in which the souls of men a
purged of sins committed in this life.

The ceremonies of the Church of Ro
are many and complex, and sometimes co
trary to the scriptural sense of the rite p
formed, as in the Baptismal ceremonies.



THE difference of the two Churches is very striking in the great difference of the ceremonies, which accompany the offices of religion, especially one of the most important, the sacrament of Baptism. The following account is taken from The Catholic Christian Instructed, *by the Roman Catholic Bishop Challoner, pages* 56—60.

After some questions and admonitions "the priest blows three times upon the face of the person that is to be baptized, saying, Depart out of him, or her, O unclean spirit, and give place to the Holy Ghost, the Comforter *.

"After this there follow some prayers for the person that is to be baptized, to beg God to dispose his soul for the grace of baptism. Then the priest blesses some salt, and puts a grain of it into the mouth of the person that is to be baptized.

"Then the priest proceeds to the solemn prayers and exorcisms, used of old in the Catholic Church in the administration of baptism, to cast out the devil from the soul,

* Those parts only of the ceremony are here noticed, which differ most from the ritual of the Church of England.

under whose power we are born by original sin. "I exorcise thee," says he, "O unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou mayest go out, and depart from this servant of God. For he commands thee, (O thou cursed and condemned wretch,) who with his feet walked upon the sea, and stretched forth his right hand to Peter that was sinking. Therefore, O accursed devil, remember thy sentence, and give honour to the living and true God. Give honour to Jesus Christ, his Son, and to the Holy Ghost, and depart from this servant of God. For our God and Lord Jesus Christ, has vouchsafed to call him to his holy grace, and blessing, and to the font of baptism." Then he signs the forehead with the sign of the Cross, saying, "And this sign of the Cross, which we imprint on his forehead, mayst thou, O cursed devil, never dare to violate, through the same Christ our Lord. Amen."

"All that has been hitherto set down of the prayers and ceremonies of baptism, is usually performed in the porch or entry of the church, to signify that the catechumen, or person that is to be baptized, is not worthy to enter into the church, till the devil first be cast out of his soul. But after these prayers

and exorcisms the priest reaches forth the extremity of his stole to the catechumen, or if it be an infant, lays it upon him, and so introduces him into the Church, saying, Come into the temple of God, that thou mayest have part with Christ, unto everlasting life. Amen."

"Being come into the church, the priest, jointly with the party that is to be baptized, or, if it be an infant, with the godfather and godmother, recites aloud the Apostles' creed and the Lord's prayer. Then he reads another exorcism over the catechumen, commanding the devil to depart, in the name, and by the power, of the most blessed Trinity. After which, in imitation of Christ, who cured with his spittle the man that was deaf and dumb, he wets his finger with his spittle, and touches first the ears of the catechumen, saying, Ephphata, that is, Be thou opened; then his nostrils, adding these words, Unto the odour of sweetness. But be thou put to flight, O devil, for the judgements of God will be at hand. By which ceremony the Church instructs her catechumens to have their ears open to God's truth, and to smell its sweetness, and begs this grace for them."

Other ceremonies follow of unction on the breast, and between the shoulders, and on the top of the head of the catechumen,—of putting the chrysom upon the head,—and of putting a lighted candle into the hand of the catechumen, with which, accompanied with the priest's exhortation and benediction, the sacrament is concluded.

A

SHORT AND PLAIN ARGUMENT

AGAINST THE

ROMAN CATHOLIC CLAIMS.

A

SHORT AND PLAIN ARGUMENT,

&c.

THE Roman Catholics petition for a removal of all disabilities, by which they are excluded from Parliament, and from the highest functions of the State. We answer, that the admission to political power, of any persons professing, as they do, subjection to a foreign spiritual jurisdiction, is contrary to the Constitution,—and to every principle of national independence;—that, in a Protestant government, it is contrary to all reason and justice that Papists should legislate for Protestants, and altogether inconsistent with the security of the established Church.

SEPARATION from the Church of Rome was the foundation of our present Protestant Constitution. The *intrusive* power of *foreign* Jurisdiction, which had exercised its usurped

authority for near four centuries, was at end. The REFORMATION restored to the King the entire sovereignty of his kingdom, and to the people their religious liberties.

In the progress of the Constitution from the Reformation to the Revolution, the laws provided against the return of Popery, first, by imposing severe penalties on the public profession of that religion, and, secondly, by restraining Papists from the possession of political power. The great functions of the State, legislative, judicial, and executive, as well as the chief commands in the navy and army, were to be filled by Protestants alone. The King is not only not to be a Papist, but, for the security of the Protestant succession, his marriage with a Papist is illegal and null. By the Act of Settlement, and the Oath of Abjuration, the Protestant Establishment in Church and State is fully secured.

The REFORMATION was founded on the exclusion of the Pope; the REVOLUTION, on the exclusion of his adherents and subjects. The Reformation was perfected by the Revolution.

In the course of the present reign all penal statutes have been repealed. Papists enjoy

the utmost liberty of conscience. They are tolarated and protected in the undisturbed exercise of their religion. If they do not possess all the civil privileges of conforming subjects, it is because their non-conformity to the Constitution withholds them from them; it is because the foreign jurisdiction to which they are subject, is inconsistent with the laws of the land, and with the essential principles of a Protestant Constitution.

The great functions of the State are guarded by the Oath of Abjuration. Papists cannot take this oath, because they are subject to the Pope's jurisdiction, which all, who have taken the oath, declare does not *(legally)* exist in this country, and ought not to exist. They cannot, therefore, be admitted to the privileges, which they seek, without violating the Constitution, and the existing union between England and Scotland, and between Great Britain and Ireland, in both which acts of Union the security of the Protestant religion is expressly guaranteed.

The Petitioners demand to be *re-admitted* into the bosom of the Constitution. They never were within the pale of the present Constitution,—of that Constitution, which,

for more than a century, has been the glory of Britain, and the envy of all other countries. Their principles are as much at variance with the Constitution, as heresy is with the Church. They cannot unite with it. The Petitioners, therefore, cannot be admitted to the privileges they seek, without altering the fundamentals of the Constitution.

If Papists were to be admitted to the privileges of the Constitution, without renouncing the Pope's supremacy, the great acts of Union must be dissolved, the Constitution must be renewed, the Reformation re-formed and undone.

And what is the equivalent, which they offer for these important sacrifices?—Nothing: absolutely nothing, but what as loyal and grateful subjects they already owe to their country,—their talents and their services. Their amplest services are due to their country for the protection, which it affords them in the liberty of person, of property, and of religious worship. Do they profess to have renounced, or do they offer to renounce, the obnoxious foreign jurisdiction, and any of those other weighty differences between the two Churches, which caused our separation from the Church of Rome? Do

they not rather avowedly declare their Church to be unchangeable? We know that, without a public, general, and irrevocable act of the Church, and without the authority of the bishop of Rome, no change can take place *. Viewing, then, the Church of Rome in the same light in which our Reformers saw it, can we forget that the Reformation was not a mere political change? Can we be so lost to the evils of Popery, as not to see, that, by admitting Papists to political power, we not only violate the Constitution, but contribute to the advancement of a system, which is adverse to the truth of the Gospel, and to the purity of religious worship.

We are told, indeed, that religion has nothing to do with the question respecting the claims of the Petitioners. Religion is certainly very deeply concerned with this question on *their* account as well as *ours*: on *ours*, because every religious consideration which made the Reformation necessary

* See the "Address from the Roman Catholic Prelates to the Clergy and Laity of the Roman Catholic Churches in Ireland," (Nov. 18, 1812.) quoted in the Bishop of Gloucester's Letter to Lord Somers, p. 160;—and given at large in the *Protestant Advocate* for January, page 205, and in Detector's Refutation of the Second Part of the Statement of the Penal Laws, &c. Dublin, 1813.

to our ancestors, renders our Protestant Constitution equally necessary to us;—on *theirs*, because, though they ask only for *political* power, they require exemption from the oath of Supremacy on a *spiritual* account. The Pope's supremacy is with them an article of faith, which has no foundation indeed in Scripture, and originated solely in the Emperor's grant, who conferred it on the Pope in the seventh century. But this ill-gotten supremacy has nevertheless a most absolute authority over their whole Church.

It has been said that the supremacy of the Pope is, in the present day, a weak inefficient power. That it is not so inefficient as some suppose, has been shewn by many writers on the present occasion. We have seen it, very recently, strong enough to bring Buonaparte to sign the Concordat. The spiritual influence of the Pope sustains the whole system of Popery. The question, however, is not what degree of power the Pope at present possesses; it is sufficient that it is *that* "foreign jurisdiction," which it was one of the great works of the Reformation to destroy;—that the acknowledgment of it is contrary to law, and to the essential principles of our Protestant Constitution;—and that the admission of those to power and to

high office, who acknowledge it, would accelerate the advancement of Popery in Great Britain, and its complete ascendency in Ireland.

Their conformity to the laws of their country would remove all their disabilities. But they cannot conform, because they cannot renounce their subjection to the Pope; their religious scruples forbid it; and therefore they demand of *us* to part with our *Constitution*, because *they* cannot part with their *scruples*;—scruples, which have no foundation in Scripture, in the primitive history of the Church, or in reason. And yet, to such groundless scruples Protestants are required by the Petitioners to surrender their own scruples and consciences,—their respect for the venerable Fathers of the Reformation,—and their anxiety for the security of the Established Church.

NOTES.

PAGE 213.—The *intrusive* power of *foreign* jurisdiction] Those members of the Church of Rome, who have not looked very deeply into the history of the Christian Church in these Islands, are accustomed to consider the *Protestants* as intruders: and a large portion of their discontents probably arises from this mistaken notion of Popish precedency. Even a Protestant writer of a Letter to the Earl of LIVERPOOL has mis-stated the antiquity of the *British* Church, in the following passage: "The primitive Church of Ireland was founded in the *fifth century*, and therefore was more ancient than that of England; for though there seems good authority for supposing that Christianity was preached, in the very first ages, and even by some of the immediate Apostles of our Saviour, in both these British Islands, yet it had not become established." P. 22.

The *British* Church was certainly established (at the latest) in the *fourth* century, a whole century before the foundation of the Church of Ireland; as is evident from the presence of the British Bishops at the Councils of Arles, Sardica, and Ariminum, during the *fourth* century. This was long before the Pope had any jurisdiction in these islands.

Page 214.—The Reformation restored to the King the entire sovereignty of his kingdom.] The effect of the Reformation in restoring this sovereign right may be seen in the very title of the Act of the first of Elizabeth in

England, and an act of the same import enacted in Ireland, in the second year of her reign, entitled, "An Act to *restore* to the Crown the *ancient* jurisdiction over the State Ecclesiastical, and abolishing all foreign powers repugnant to the same."

Page 215.—Inconsistent with the laws of the land.] As it is possible that many Papists, and many Protestants too, who are the advocates of their claims, may not be aware how strongly the laws have forbidden the acknowledgement of the Pope's supremacy, and how great an offence against the state they are guilty of, who affirm or hold the said supremacy, I will here set down an extract from the act of the first of Elizabeth. In this act penalties are enacted against all persons, who shall by *writing*, *printing*, *teaching*, *preaching*, express words, deed or act, advisedly, maliciously, and directly affirm, hold, stand with, maintain the authority, pre-eminence, power, jurisdiction, spiritual or ecclesiastical, of any *foreign* prince, *prelate*, state, or potentate whatever, &c. That they shall for the first offence suffer a year's imprisonment, and forfeiture of all their goods and chattels; for the second offence, a præmunire; for the third, incur the penalties of high treason." Though the penalties are not now exacted, yet the provisions of the act mark the magnitude of the offence, and its inconsistency with our Protestant Constitution. We have here then an answer to a question, which is sometimes asked, What harm could a few Roman Catholic Members do in either House of Parliament? We answer, that admission to either House would be a violation of the Constitution. To admit those, who acknowledge the Pope's supremacy, and to release them from the constitutional oaths on account of such acknowledgement, would be a recognition of the Pope's supremacy.

Page 216.—What equivalent.] The population of the Papists in Ireland is sometimes urged as a reason for

granting their claims. The account of the Roman Catholic population given by *Clericus Dromorensis* does not favour this argument. After stating the whole population of Ireland to be 5,521,177, and that of this number two millions are Protestants, he adds, "I am therefore borne out by facts in saying, that, taking together numbers, property, and station, the great causes of influence or ascendency, the Protestants of Ireland *are at least equal* to the Roman Catholics, who have emphatically been styled "the People of Ireland." Though for the sake of meeting the Roman Catholics in Ireland, their strong hold, this view of their comparative strength with the Protestants has been taken, yet that is not the fair ground, on which the question is to be debated. Ireland, since the Union, forms now in reality (what it was before virtually considered to do) an integral part of the empire, and as such, absolutely inseparable from it; therefore the Roman Catholics must not be viewed, as the majority in Ireland, but as the minority in the British empire; seen in this light they do not constitute quite a *sixth* of the imperial population; for, as by the late returns given into Parliament the population of Great Britain is found to exceed twelve millions, and the population of Ireland, is here proved to exceed five millions, the total will be near eighteen millions, of which the Roman Catholics will be found as only a *sixth* of the whole." *An Essay on the comparative number of Protestants and Roman Catholics in the United Kingdom.* Dublin, 1812.

Page 217.—*Note.*] The Address is given in No. VI. of the Appendix to DETECTOR'S Refutation of the Second Part of the Statement of the Penal Laws. The reader will find in the *Protestant Advocate* for January, page 205, some very seasonable and interesting remarks on the Address.

Page 217.—Religion is very deeply concerned.] So thought the Commons in their remonstrance to James I.

in which they state the probable progress of Popery from connivance, through the different stages of concession, *to the subversion of true religion.* The natural effects and tendency of the Roman Catholic religion are very forcibly and luminously described in the remonstrance.

I. "The Popish religion is incompatible with ours, in respect of their positions.

II. "It draweth with it an inviolable dependency on foreign power.

III. "It openeth too wide the gap for popularity to any, who shall draw too great a party.

IV. "It hath a restless spirit, and will strive by these gradations: If it once get a connivance, it will press for a toleration; if that should be obtained, they must have an equality; from thence they will aspire to superiority, and will never rest, till they get a *subversion of the true religion.*" Firth's Letter to the Bishop of Norwich, page 85., and *Rights of the Church,* attested by historical documents, p. 67, 68.

Page 219.—In Mr. Lemesurier's *Plain Statement* (pages 65—68.) the reader will find *two* unanswerable retorts, or *argumenta ad homines,* in proof of the absolute inadmissibility of Papists to the higher functions of the State, or to any office in any way connected with the support of the Protestant interests. (1.) The Popish Bishops reject the interference of an *uncatholic* king, in the slightest degree, in their spiritual concerns; yet they require to be admitted to the controul and management of ours. (2.) They assert the impossibility of a Papist's concurring in any act, however indifferent, for the maintenance of the Protestant religion; yet they demand admission to offices, of which it is a special duty to uphold the Protestant Constitution in Church and State. We have

here another answer to the question, *What harm could a few Roman Catholic members do in either House of Parliament?* (1.) They are disqualified by their own confession. They have no right to interfere in the spiritual interests of Protestants. (2.) It is contrary to every principle of honour, justice, and policy, to admit any one to an office, the duties of which he cannot in conscience execute.

EXCLUSION

THE FUNDAMENTAL PRINCIPLE

OF

THE REFORMATION AND REVOLUTION;

AND THE

Pope's Supremacy

NOT AN ARTICLE OF THE CHRISTIAN FAITH.

A LETTER

FROM A CONSTITUENT TO HIS REPRESENTATIVE IN PARLIAMENT.

Q

A.D. 1807.

"I COULD SACRIFICE MY LIFE, IF MY DUTY AND MY COUNTRY REQUIRED IT; BUT I CANNOT CONSENT TO BREAK MY OATH."

A LETTER,

&c.

SIR,

AT the late general Election, I gave my vote for you as our Representative, on the supposition that you were a zealous friend to the Protestant Established Church; and this, I believe, was the general sense of the County. We thought it of great importance that we should have a Representative that would be faithful to the Protestant interests, would anxiously watch over the safety of the Established Church, and, as far as in him lay, would not suffer any concessions to be made to the Roman Catholics, which would endanger the safety of the Protestant Establishment. And I still have strong confidence that you will not finally desert the interests of your Constituents, and of the Protestant Church.

intend
an Cat
iety
ve, S
and
stitut
Wha
the
e, and
te, and
hat the
bstitu

elusio
I co
ada
TIO
xclu

was not effectually secured till the thirtieth of Charles the Second, and by the Bill of Settlement. The great object, therefore, of the Reformation and Revolution was the exclusion of the *Pope*, and of *Popery*; of the Pope, as an intruder on the King's sovereignty; and of Popery, as a corrupt religion, and a system of arbitrary power.

For this exclusion we have still very good securities, which the laws have deposited in the hands of the Representatives of the nation, for the benefit of their Constituents. A great and important trust. And what do their Representatives and Trustees propose to do in the Committee? To cancel these securities, against the express wishes and urgent Petitions of their Constituents; and to provide others, which, we are persuaded, can be no equivalents. For the great purpose of the Reformation and Revolution was the exclusion of the Pope, his religion, and adherents. And nothing can be an equivalent for such *exclusion*, but the *excluding* statutes; or the *renunciation of that foreign jurisdiction*, against which they were enacted. "One condition," said Mr. Canning, "on which he (Mr. Yorke) was disposed to relieve them, was, in fact, if they should cease to be Catholics. Now although the good-will of

his Right Honourable Friend must be of great value to any body of men, these conditions are too high a price for it." If this part of Mr. Canning's speech be correctly reported, nothing can show more strongly the impropriety of the common term, "*Catholics*," when used for *Papists*. By renouncing the supremacy of the Pope, they cease to be Papists, but they do not cease to be Catholics. Whatever Papists may themselves assert or believe, the supremacy of the Pope is not an article of the *Christian* faith; and is not older than the seventh century. But do the Roman Catholics think the renunciation of the Pope's supremacy for the King's supremacy too high a price for the privileges of the British Constitution? If they do, we may quite as justly say, that all their best services, which they offer us, would be dearly bought by any concessions which should infringe the principles of the Reformation, and lessen the security of the Protestant Establishment.

Mr. Plunkett was in the same error with Mr. Canning, when he considered the renunciation of the Pope's supremacy to be "inconsistent with *the essence of the Christian faith*." The Papal supremacy is no part of the Christian faith. It has no foundation in

Scripture. Papists may be conscientious in their belief, and scruples respecting the Pope's supremacy. But the rights of fifteen millions of subjects ought not to be sacrificed to such groundless scruples; or to the prodigal liberality of their advocates

Foreign Protestants, who must anxiously look to the issue of the present proceedings in Parliament, and feel that any injury to the Protestant Church of this Country would be a fatal blow to Protestantism throughout the world, and must have seen with astonishment the lenity of a Government in tolerating a large portion of its subjects in the acknowledgment of a foreign jurisdiction, will hardly credit that they should demand admission to the privileges of the Constitution, without renouncing a jurisdiction that is inconsistent with the King's supremacy.

But it is said, that "they cannot renounce the supremacy of the Pope, without violating the integrity of their religion." If it is an article of faith with *them*, that the Pope is, by divine right, the Supreme Pastor of the Church of Christ; it is equally an article of *our* faith, that the Pope is *not* the Supreme Pastor of the Church; and that he has no right to such supremacy, but what is derived

from the grant of an unprincipled usurper in the seventh century. If the Pope's supremacy be an article of the *Roman Catholic* faith, it certainly is not an article of the *Christian* faith. As I said before, it has no foundation in Scripture. We therefore believe such supremacy to be unscriptural and antichristian, and to be the upholder of the grossest errors and corruptions. And why should you have more tenderness for the faith of *Papists* than for the faith of *Protestants*, and for the conscientious scruples of your own Constituents?

It is said too, that "a great change, has taken place in the circumstances of the country, which justified a change of policy." This is not a question of mere state policy: it was never so considered by the Parliaments of the sixteenth and seventeenth centuries. No change whatever has taken place in the circumstances which brought about the Reformation and Revolution, and excluded Popery from the Throne, from Parliment, and high office. Popery is still a system of *universal monarchy* in the Church, and favourable to *arbitrary power* in the State; it is still a religion, in many essential points, *contrary to the truth of the Gospel*, and subversive of the evidences of Christianity;

and its form of public worship is still inconsistent with the ordinances of the Gospel, and of the Primitive Church. No change, therefore, has taken place, which can justify the admission of such a religion, in any degree whatever, into the Constitution of this Country.

All parties agree and profess, that no concessions should be made to the Roman Catholics that can be injurious to the CONSTITUTION. But their advocates, with this declaration in their mouths, seem to forget that the Constitution of this Country is a PROTESTANT Constitution. How inconsistent the Claims, which they advocate, are with the Constitution, will be obvious from the following definition of it: " A *limited* Monarchy, consisting of a compound Government, *civil and ecclesiastical*, united under *one* supreme head; having a Protestant King, a Protestant Church, and a Protestant Legislature; and governed by laws, which have for their great constitutional objects, the permanence of the Protestant succession, and the security of the Established Church; and which exclude from the Legislature all persons whose religious persuasions are incompatible with a *limited* Monarchy, with the *King's supremacy*, and with the principles

and interests of a *Protestant* Church." This definition I collect from the great constitutional statutes, 1 Eliz. 30 Cha. II. 1 Wm. and Mary, and the 12th Wm. and Mary. But with this Constitution, nothing can be more at variance than Popery and its principles. The admission of Papists into the Legislature of such a Constitution is not a subordinate indifferent measure, which may be adopted without affecting its general character; but it is a measure, which cannot be adopted without the Constitution's ceasing to be what it is. The Roman Catholics are charged with arrogance for making their Claims without proposing any adequate securities. I consider it rather as a proof of their discernment. They know that they have no equivalent to offer. Popery is so essentially adverse to Protestantism, that no security which they can propose, or we devise, can give consistency to the admission of any persons into a Protestant Parliament, whose religion (by its favourableness to arbitrary power, and its opposition to the King's supremacy, and incompatibility with the Protestant faith) is contrary to the constitutional principles of a Protestant Government.

It has been said, that "the Roman Catholics did not want to be admitted, *as*

a body, to any political privileges; but they thought it fit, that, individually, they should be permitted, in common with their *fellow-subjects*, to share the rewards which the Constitution *decreed* to them, as *their right*." We shall see now how this stands as to matter of fact.—(1.) From the privilege of eligibility to Parliament, the Papists are *excluded, as a body*, at present, by their nonconformity to the Constitution; and if their disabilities should be removed, they would be *admitted, as a body*, to the same privilege. (2.) The law has decreed to them no rewards, which they are not in possession of. The law has given them the right of toleration, and of the elective franchise. But it has not decreed to them the privileges which they seek. If it had, they would not now be petitioners for them. (3.) But the greatest of their self-delusions consists in not perceiving what is meant by the term *fellow-subjects*. They only are *fellow* subjects, who are *equally* subject to the *same* laws, and to the same Sovereign. But Papists are not subject to the King's *spiritual* supremacy; they do not acknowledge his *entire* sovereignty; they cannot, therefore, be called *fellow* subjects *

* "Well-beloved subjects," said Henry VIII., "we thought that the Clergie of our realm had been our

with those who acknowledge the King's supremacy, *ecclesiastical* as well as civil. If, in obedience to the laws, they renounced the foreign jurisdiction to which they are subject, they would become *fellow-subjects*, and be eligible to Parliament.

When, on former occasions, the Roman Catholics were indulged with *toleration*, and the *elective franchise*, the Parliaments that granted these privileges could not possibly have supposed that they were imposing upon themselves an obligation to make further concessions. Yet we are now told, that "the elective franchise having been given to the Roman Catholics, it is *absurd and injurious* to deny them seats in Parliament." I should rather reverse the argument, and say, that their present demands prove the absur-

subjects *wholly*, but now we have well perceived, that they are but *half* our subjects; yea, and *scarce* our subjects; for all the Prelates, at their consecration, make an oath to the Pope cleane contrarie to the oath that they make to us? so that they seeme to be *his* subjects, and not ours." HALL'S *Chron.* p. 205.

To the same purport James I. observes of the Roman Catholics of his time, that "as long as they are disconformable in religion from us, they cannot but be *half* my subjects, and be able to do but *half* service." *Rights of the Church*, p. 62. Stockdale, 1813.

dity and impolicy of granting the elective franchise. The argument from the elective franchise proves nothing, or too much. If it is injurious not to grant them seats in Parliament, there must be injury in any stage of concession short of unlimited establishment. MILTON and LOCKE were of opinion, that an *untolerating* Church ought not to be tolerated. Toleration, however, was at length granted; but not on any supposition that it gave the Roman Catholics any title to the elective franchise. But this privilege was also granted them by the *Irish* Parliament, in 1793; and does it therefore follow, that they are entitled to sit in Parliament; and that it is injurious to deny their Claims? The Clergy have the elective franchise; yet they are not eligible to a seat in the House of Commons, even if they renounce their profession; which Papists may be, if, like conforming subjects, they renounce all foreign jurisdiction. If Papists have a right to seats in Parliament, why not also to the highest functions of the State, and to the Throne; and why not to Church benefices? But you say, from the Throne and the Church they may continue to be excluded. How long may this exclusion last? Just as long as the

Roman Catholics are content with it;—if the concession of one privilege give a title to another.

A former Parliament (James I.) foresaw the danger which would arise from the admixture of inconsistent interests in the Constitution; and in their Remonstrance gave several weighty reasons against granting political power to the Roman Catholics; viz. the *incompatibility* of their religion with ours, and its constant tendency to the *subversion* of the Protestant Church; its dependence on *foreign* power, and the ill use that might be made of its *influence* by faction and party.

"I. The Popish religion is *incompatible* with ours, in respect of their positions.

"II. It draweth with it an inviolable dependency on *foreign* power.

"III. It openeth too wide a gap for popularity to any who shall draw too great a *party*.

"IV. It hath a restless spirit, and will strive by these gradations: if it once get a

connivance, it will press for toleration; if that should be obtained, they must have an equality; from thence they will aspire to superiority; and will never rest till they get *a subversion of the true religion.*"

I cannot express my feelings more justly or more forcibly than in the language of a learned Irish writer of the present day *, who is deeply conversant in this important subject. "If I raise my voice against Popery, such as I have defined it to your Lordship, it is because I know it to be the old standing curse of this unhappy land; the household dæmon, through whose influence the nation has been prevented, for upwards of two centuries, from coalescing and blending into one people; it is because, with Peter Walsh, the honest Franciscan Friar, I know it to be a system of *doctrines and practices contrary to those manifestly recommended by the Christian Church*, and engrafted, for purposes most destructive of all religious, moral, and civil rectitude, on tenets, which crept early into that Church, but which (looking to

* A Letter to the Earl of Fingal, by the Author of the Letter to Mr. Canning. Second Edition. London. Printed for Hatchard, 1813.

myself alone, and not presuming, or wishing, to judge for others) my conscience cannot approve, or suffer me to consider as consonant to the revealed Word of God."

I am, SIR,

With great respect,

Your most obedient Servant

And Fellow-Protestant,

**** ******

AN

ADDRESS

TO THE

ROMAN CATHOLICS

OF

The United Kingdom,

ON THEIR

SUBJECTION TO A FOREIGN JURISDICTION;

TO WHICH IS ADDED,

AN ANSWER TO MR. BUTLER'S

ADDRESS

TO THE

PROTESTANTS OF GREAT BRITAIN AND IRELAND.

R

1 PET. ii. 13. 17.

" Submit yourselves to every ordinance of Man, for the Lord's sake;—to the KING, as SUPREME.—Fear GOD, honour the KING."

" The Prelates, at their consecration, make an oath to the Pope cleane contrarie to the oath that they make to us; so that they seeme to be *his* subjects, and not ours."

HALL's Chron. p. 205.

AN

ADDRESS

TO THE

ROMAN CATHOLICS,

&c. &c.

Good Friday, 1813.

FELLOW-CHRISTIANS,

I SHOULD most sincerely rejoice to call you FELLOW-SUBJECTS; and it is for the express purpose of endeavouring to persuade you to become so, that I address you at this holy season. I wish to avail myself of the impressions of this awful day, to convince you, if I can, that the notion which you entertain of the *Supremacy* of the Pope (which unfortunately prevents your acknowledging *the entire sovereignty of your King*) is unfounded and unscriptural. St. Peter, from whom this supremacy is supposed by you to have been inherited, enjoined "submission to every ordinance of man, for the Lord's sake;" and would, of all men, have

been the last to encourage any disobedience or disaffection to the sovereign rights of KINGS.

The spiritual supremacy of the Pope, your advocates represent as *an article of your religion*, and *therefore* contend, that your acknowledgment of this foreign jurisdiction should not exclude you from offices of political power, because you cannot renounce this supremacy, however *unconstitutional*, *unnational*, and *anti-british*, it may be, without violating the integrity of your religion. Now, if it can be proved that the supremacy of the Pope is not an article of *Christianity*, it must, of course, follow, that it cannot be an article of your *religion*, and consequently can afford no reason for your non-conformity to the laws, nor for *our* violating *the integrity of our Protestant constitution*, for the sake of your imaginary scruples.

That St. Peter did not possess any supremacy, over the rest of the Apostles, we may judge from the unlimited extent of St. Paul's authority over the Christian Churches, as exemplified in his own Epistles, and described by the ancient Fathers of the Church, as well as from some important

incidents in the history of St. Peter. I shall begin with the consideration of these historical incidents, on account of their connection with this ever-memorable day.

The fallen state, in which St. Peter found himself after his unhappy denial of his Saviour, had in it nothing corresponding with supremacy over his brethren, or with the stability of the rock, on which Christ was to build his Church. The denial of his Saviour was the more remarkable, from its following so soon after his recent declaration of ardent affection for him. "Though *all* should be offended with thee, yet will not I. —If I should die with thee, yet will I not deny thee in any wise.—I will lay down my life for thy sake." In St. Peter's fall he betrayed not so much a want of faith* (perhaps not even of affection), as want of courage. There was in it more the fear of man than of God; more the fear of them who kill the body, than of Him who is able to destroy both body and soul in hell.

* That St. Peter's fall must be imputed, in some degree, to a failure of faith, seems implied in our Saviour's words to him: "when thou art converted, strengthen thy brethren." (Luke xx. 32.)

Of this weakness of resolution, St. Peter had given a proof in an event which very shortly preceded his momentary apostacy. This occurrence was during our Saviour's agony in the place called Gethsemane. Though he had told St. Peter, and the two sons of Zebedee, that his mind was greatly oppressed, and sorrowful even unto death, and had desired them to *watch with him;* yet, while he was employed in prayer at a short distance from them, they suffered themselves to be overcome by weariness and infirmity of nature, and fell asleep. When he found them sleeping, "he said to Peter, Simon, sleepest *thou?* Couldst thou not watch with me one hour?" The reproof seems to have been addressed particularly to St. Peter, because he had but just before distinguished himself from the rest of the Apostles by his most earnest profession of attachment.

It is remarkable that St. Peter's ardent and affectionate disposition frequently subjected him to reproofs, which do not at all favour your notion of his supremacy over his brethren. On one occasion we find great apparent severity of rebuke. When our Saviour was describing the indignities and the death he was to suffer, St. Peter, with a

solicitude that marked both the precipitancy of personal affection, and an ignorance of the great work which his Saviour came to fulfil, "took him, and began to rebuke him, saying, be it far from thee, Lord; this shall not happen unto thee." And what was our Saviour's reply? He turned, and said unto him, "Get thee behind me, Satan *, thou art an offence [hindrance] unto me; thou savourest not the things that be of God, but those that be of men." St. Peter mistook the nature of the Messiah's kingdom; and therefore could not reconcile to the expectation, which he *then* had, of the *temporal* salvation of Israel, the thoughts of humiliation, death, and suffering. The same misapprehension of his Master's kingdom followed him even to the garden in Gethsemane, and induced him to resist with the sword the multitude that came to take Jesus; when our Saviour again took occasion to correct his mistaken judgment: "Put up thy sword into the sheath; the cup, which my Father hath given me, shall I not drink it?" But this misapprehension was not

* There was, probably, less harshness in this expression, than the words appear to imply. "Satan," means *tempter*, or *evil counsellor*, or *enemy*.—"Away with your earthly fears; they would defeat the end for which I came into the world."

peculiar to St. Peter; the eleven Apostles were in the same error, even after the death and resurrection of their Master. "When they were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" St. Peter and the ten Apostles were a more august council than any Pope with all his Cardinals, and the whole body of his suffragan Bishops; yet the Apostles, in their uninspired state, were not exempt from error—a very great error—and they probably continued in it, till, by the extraordinary gifts of the Holy Spirit, they were led into all truth. And yet you think the Church of Rome infallible and incapable of error.

But to return to St. Peter's individual history. Jesus was walking on the sea near the ship in which his disciples were. When their fears, excited at the first sight of his miraculous appearance, had subsided, St. Peter threw himself into the sea, to walk to him. Unequal to the trial to which he had exposed himself, his faith gave way to his fears, and he began to sink. In this apparent danger he exclaimed, "Lord, save me!" Our Saviour said to him, "O thou of little faith, wherefore didst thou doubt?" St. Peter was here as much mistaken in the

knowledge of himself, as he was before in the knowledge of the Messiah's kingdom.

You lay great stress on our Saviour's commission to St. Peter to *feed his sheep*, and his lambs, as if it implied the *supreme government* of his Church. Your sense of this passage is probably nearly the reverse of the truth. The reiteration of our Saviour's question, *Lovest thou me*, and of the charge to feed his flock, was rather a doubt of St. Peter's constancy, and a tacit admonition, than a commission of supremacy; and so St. Peter himself seemed to feel it, for "he was grieved, because Jesus said unto him, the third time, Lovest thou me?" That our Saviour alluded to the failure of St. Peter's former professions of his love to him, is evident from the first question: "Simon, lovest thou me *more than these?*" for when Jesus forewarned them, that they would all desert him, St. Peter said, "Though *all* should deny thee, yet will not *I*." St. Peter, who expressed his devotion to his Master in stronger terms than the rest of the Apostles, had more remarkably failed. The prominent part, therefore, of this conversation was directed to that failure, and seems to have been intended to fortify his future resolutions by the remembrance

of the past. The care of Christ's flock was required as the evidence of his love; not enjoined as a commission of supremacy.

Our Saviour had indeed expressly admonished them against any such ambition, when they were contending who should be the greatest: (a contention, as we shall see presently, decisive against the supposed supremacy of St. Peter:) "The kings of the Gentiles exercise lordship over them—but ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve:" your only distinction shall be *humility* and *mutual service*.

In the several incidents of St. Peter's history before mentioned, we find no resemblance to the stability of a ROCK; and if to them we add the facts, that St. James, and not St. Peter, presided at the first council held at Jerusalem; and that St. Paul, on another occasion, withstood St. Peter to his face, we shall have any thing but evidence of St. Peter's supremacy.

Long after our Saviour's words, "On this rock I will build my Church," which you suppose to be a proof of St. Peter's supre-

macy, we find the Apostles engaged in a dispute, which shewed their unconsciousness that any such supremacy had been assigned to St. Peter, as you ascribe to him. During the very last Supper which Jesus had with his Apostles, "there was a strife among them which should be the greatest." This strife could not have taken place, if they had supposed that Christ had already given to St. Peter the supremacy over them.

We have, besides, St. Peter's own appeal to the authority of St. Paul, whose Epistles St. Peter places on a level with the other Scriptures*. In another passage St. Peter calls himself a fellow-presbyter with other elders, and gives to Christ alone the title of Supreme Pastor.

Your notion, therefore, of St. Peter's supremacy, is not warranted by any thing that St. Peter says of himself, or of the

* "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his Epistles, speaking in them of these things; in which are some things hard to be understood (*from the spiritual nature of the subjects,*) which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."—2 Pet. iii. 15, 16.

authority of St. Paul, or by any special deference on the part of the other Apostles to St. Peter, or by any of the incidents of St. Peter's life, recorded in the Scriptures, or by any commission of our Saviour's to him.

His supremacy is not only unwarranted by Scripture, but is contradicted by the testimony of the ancient Fathers of the Church. I will confine myself to one proof, arising from the *unlimited* authority of St. Paul over the Church of Christ. One of the most eminent and judicious of the Fathers says: "To St. Paul was committed the whole world. St. Paul governed the whole world. St. Paul had an anxious solicitude for all the Churches throughout the world*." The pre-eminence of St. Paul, the same learned Father has asserted in very strong terms: "No one is greater than St. Paul; *no one is equal to him.* If he laboured more abundantly than the rest of the Apostles, he will be more abundantly rewarded. And as he is *greater than they* (κατεινων · μειζων), it is evident that he will

* Chrysostom. *De Laudibus Pauli*, Op. vol. ii. p. 485. ed. Paris, 1718.—De Eleemosyna, vol. iii. p. 256.

enjoy the *highest honour* and *first seat* among them (*της ανωτατω τιμης και προεδριας*) *."

The supremacy of St. Peter being unwarranted by *Scripture*, and contradicted by the Fathers, the supremacy of the Pope can be no part of *Christianity*, and consequently no part of your *religion*. It is a part of your *ecclesiastical polity*, but not of your religion.

In our own country, the authority of the Pope was unknown during the first *six* centuries;—was not acknowledged by the *Saxon* Princes;—and, though submitted to by some Sovereigns subsequent to the Conquest, was not admitted by those who were nearest in succession to the Saxon Kings. William the Conqueror asserted most distinctly his sovereignty over the state *ecclesiastical*, as well as civil, and his special government and defence of the Church. "Rex quia Vicarius summi regis est, ad hoc constituitur, ut regnum et populum Domini, et supra omnia sanctam Ecclesiam regat et defendat," &c. † He refused to do any act of fealty to Gregory VII. and

* Chrysost. Op. vol. i. p. 171. et 517.

† Jewell's Defence of his Apology, p. 528.

declared that no Archbishop or Bishop in his realm should pay any regard to the Pope; and forbade the holding or concluding of any synod against his will. William II. prohibited all appeal to the Court of Rome, which was declared to be "*inauditum in regno suo, et usibus ejus omnino contrarium* *." The three Edwards resisted the encroachments of the Pope; and by statutes in the reigns of Edward III. and Richard II. the power of presenting to any benefice in this realm was entirely taken from the Pope †. At the deposition of Richard II. the supremacy of the Crown in spirituals as well as temporals, was fully asserted by Parliament. Henry VIII. put a final period to the Pope's jurisdiction in this country ‡. In the first of Elizabeth, was passed the celebrated Act for "restoring to the Crown the ancient jurisdiction over the State Ecclesiastical, and abolishing all foreign powers repugnant to the same."

* Eadmer, Hist. lib. i. p. 6. Matt. Paris. Anno 1094.

† Stat. 21 Ed. III. c. 1. 25 Ed. III. st. 6. 28 Ed. III. st. 2. 12 Rich. II. c. 15. 7 Rich. II. c. 12. 13 Rich. II. st. 2.

‡ The commencement and progress of Henry's alienation from the Pope, to the entire extinction of the papal power by Parliament, may be seen in the Appendix.

For some years after the beginning of Elizabeth's reign, Roman Catholics attended the *Protestant places of worship*, and *sat in Parliament* for a much longer time; though every measure of the Reformation was directed to the exclusion of the Pope and Popery from this country, and consequently of the Pope's adherents from the exercise of political power *. The *oath of supremacy*, inserted in the first of Elizabeth, and the taking of the *Sacrament* at the commencement of every Parliament, (Car. I.) were intended to exclude Papists, though this was not finally effected till late in the reign of Charles II. The oath of supremacy was for this express purpose enforced in the 30th year of that reign. The *Test* Act and *Corporation* Act, the Bill of *Rights* and the Act of *Settlement*, had the same end in view. The Act passed previous to the Act of Union between England and Scotland, recites, that it was for the effectual and unalterable security of the true Protestant religion, professed and established by law in the Church of

* From the time of Elizabeth, the Houses ordered attendance on the national prayers; and, occasionally, that their members should receive the communion of the Church of England, on pain of expulsion. (*Rights of the Church*, p. 80. London. Stockdale. 1813.)

England; and the Act of Union declares the several excluding statutes,

The 1st of Elizabeth, for restoring to the Crown the ancient spiritual jurisdiction;

The two Acts of Uniformity: Eliz. and Car. II.

The Test Act, 13 Car. II.

The Corporation Act, 25 Car. II.

The 30th of Charles II.

to be *perpetual*, and to be *fundamental* and *essential* articles of the Union.

We find, then, that the supremacy of St. Peter is unwarranted by Scripture, and contradicted by the ancient Fathers of the Church; that the supremacy of the Pope is therefore no part of *Christianity*, and consequently no part of your *religion;* and further, that it is contrary* to the *Protestant religion*, and to the *Protestant establishment* of our country, ecclesiastical and civil, the

* Pope Gregory the Great called the supremacy an *anti-christian* and *blasphemous* title.

KING being the supreme head of our Church and State. The acknowledgment of this *foreign* jurisdiction is, therefore, contrary to your duty, as subjects of this United Kingdom *." What the duty of subjects is, no one can inform us better than St. Peter; "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the KING, as SUPREME; or unto governors, as unto them that are sent by him †." The greatness of our duty to the King, the Apostle has marked by connecting it with our duty to God: "Fear God, honour the King ‡."

The interference of a foreign jurisdiction is contrary to national honour and independence, and has been often attended with great national calamities. To acknowledge the Pope's spiritual jurisdiction, is to be the subjects of a power, not only foreign, but hostile to the Protestant reli-

* "The Prelates," said Henry VIII. "at their consecration, make an oath to the Pope cleane contrarie to the oath that they make to us? so that they seeme to be *his* subjects, and not ours."—HALL's *Chron.* p 205. "As long as they are disconformable in religion from us, they cannot be but half-subjects."—King James's Speech to Parliament.

† 1 Pet. ii. 13. ‡ Ibid. 16.

gion; it is to do that which the laws declare to be a treasonable offence, and which, but for the unexampled lenity of our tolerant Constitution, would subject you to the penalties of high treason. How persons, who, by the letter of our Constitution, are liable to such penalties, can have any claim to Constitutional privileges, without renouncing all foreign jurisdiction; or how they can be called *fellow-subjects* with Protestants, without acknowledging with them the entire sovereignty of the King, has not been explained by any of your advocates.

MR. BUTLER, who is a strenuous advocate of your claims, has published an Address to the Protestants of Great Britain and Ireland, which has this radical defect, that it totally omits the consideration of your subjection to a *foreign jurisdiction*, that insuperable obstacle to your admission into a *Protestant* Parliament, &c. He says, Remove the disabilities, and all will be peace and union. We say, Renounce the supremacy of the Pope, and you become one people with us, and are entitled to the

privileges of fellow-subjects. Having before shewn, that the supremacy of the Pope is a part of your *ecclesiastical polity*, and not of your *religion*, I will only add, (for the defect before-mentioned supersedes all further examination of the Address) that the integrity of our Protestant Constitution is at least as valuable to us, as the integrity of your ecclesiastical polity can be to you; and that the rights and interests and wishes of five-sixths of his Majesty's subjects, ought not to be brought into any comparison with the prejudices, the *foreign prejudices*, of one-sixth part.

If it should be asked, what have *religious* opinions to do with *political* privileges? We answer, that in this country they are intimately connected. Political privileges give the power to legislate for the *Church* as well as the *State*. The connection has been admitted, and acted upon, in all ages and countries; in our own from the remotest times. We have lately seen an eminent proof of this connection in Sweden, where the Crown Prince *, before he was admitted

* Bernadotte was born at Pau, the capital of Bearn, a province of France, situate to the north of the Pyrenees, (*Military Chronicle*, Vol. v. No. 30. p. 422, 423.) and not at Berne in Switzerland.

[illegible] office, renounced Popery, and [illegible] to the Lutheran Church.

Mr. Lingard, a Roman Catholic writer, in his Review of the Bishop of Gloucester's well-grounded, well-argued, and very interesting *Protestant Letter* to Lord Stanley, has attempted to invalidate the weight of Bernadotte's example of conformity *. He says, "nothing can be less applicable to the "present question." What was the purpose for which Bernadotte's example was adduced? To shew that *conformity to the laws is a necessary qualification for public office.* What, then, can be a better illustration of our subject than his splendid example? England requires in her public functionaries conforming to the Protestant religion. Bernadotte, before he entered on the office of Crown Prince of Sweden, conformed to the Protestant religion of the country. We will see now what reasons Mr. Lingard brings against the pertinency of Bernadotte's example.

* [illegible] Roman Catholic *Publications*, p.

REASONS.	ANSWERS.
1. "What had Bernadotte to do with Sweden?"	1. He had every title that virtue, talents, and adoption, could give him.
2. "He was not a native."	2. A right to *office* is not a natural right, a birth-right, but a political privilege, which the laws confer.
3. "He had no property there."	3. Property is no title to office in any country, without *conformity* to the laws.
4. "He had no claim to the Crown."	4. His conformity was not required on account of any want of claim to the Crown. The most rightful Sovereign is not exempt from the duty of conformity to the established religion, and from an oath of fidelity to the Constitution.

REASONS.	ANSWERS.
5. "When they offered him the succession, they were at liberty to add what conditions they pleased."	5. They were at liberty to add *only* such conditions as the laws prescribed.
6. "He was equally at liberty to accept or refuse."	6. He was at liberty, no doubt, to refuse without any conditions; but he could accept *only* on the conditions prescribed by the laws.
7. "By refusing he could lose nothing of what he previously possessed."	7. The Roman Catholics, by refusing office, lose nothing but what their own non-conformity withholds from them, and which the Papists of the sixteenth century lost on the same account.
8. "The (Roman) Catholics are British subjects."	8. They are not subject to the King's sovereignty over the state ecclesiastical.

REASONS.	ANSWERS.
9. "They contribute their share to the burthens of the state."	9. They contribute only what the laws and their own protection require. But such contribution can give no right to office, nor to any thing, but to the protection of the laws, which they enjoy as amply as their Protestant countrymen.
10. "They fight in *your* army and navy."	10. They fight in *their own* defence, for their wives, their children, their property. The Protestants fight for *them*, as much as they do for the Protestants, with this difference, that the Protestants are the great majority fighting for the protection of the minority.
11. "They were in possession of the same rights and	11. They might regain the same rights by the same conformity

REASONS.	ANSWERS.
privileges as their Protestant countrymen."	
12. "You took these rights and privileges from them on account of their religious creed."	12. They lost these rights and privileges by their refusal to acknowledge the entire sovereignty of the King, and by their subjection to a foreign jurisdiction.
13. "Certainly there is no comparison between the two cases."	13. Bernadotte *was* a Papist, and *is* a Protestant: by *conformity* he qualified himself for privileges, which the petitioners claim *without conformity*. In these respects there is certainly no comparison.

But the example of Bernadotte in conforming to the laws of the country, and the authority of Sweden in requiring such conformity, are decisively in favour of religious disqualifications, as far as example and authority can extend.

In Lord Somers' Reply to the Bishop of Gloucester's *Protestant Letter*, his Lordship says:—"But, in a religious point of view, that the force of his instantaneously changing his religion should countervail any thing like argument adduced on the other side, in respect to the Catholic Question, I believe *few* but the Bishop of Gloucester could have conceived*." The noble Lord, I am persuaded, is much mistaken in his calculation of the *number* of those, who concur with the Bishop of Gloucester. His Lordship certainly has no right to presume, that Bernadotte changed his religion *instantaneously*, that is, without consideration and conviction of the preference of Protestantism to Popery. As far as we can judge of the character of Bernadotte †, no one was more likely to have acted from a conscientious and deliberate persuasion of the purity of the Protestant Church, and the unscriptural corruptions of the Church of Rome.

But, however this may be, the force of his example does not depend on his merit or demerit in the change of his religion, but only on his conformity to the laws; nor on that chiefly, but rather on the author-

* Page 29.

† Military Chronicle, Vol. V. No. 30. p. 422, 423, &c.

ity of Sweden in requiring such conformity from her public functionaries. The change of religion does not apply to the case of the Roman Catholics of this country, as petitioners for the privilege of sitting in Parliament. For, in taking the oaths which the Constitution requires from all members of Parliament, they would not change their religion; they would only renounce the supremacy of the Pope, which is no part of their religion, but only of their ecclesiastical polity.

APPENDIX.

TWO very interesting works on the REFORMATION have recently been published, which cannot be too strongly recommended to all who wish to form a correct judgment concerning the Roman Catholic claims, and the constitutional objections to them: *A new Translation of* JEWELL'S *Apologia Ecclesiæ Anglicanæ*, illustrated with much useful information, by the Rev. A. C. Campbell; and a popular *Survey of the Reformation*, by George Custance, author of a concise View of the Constitution of England. From the latter, I have extracted the following passages relative to the extinction of the papal power in this country in the reign of Henry VIII.

"A short time after, a *breve* arrived from the Pope, requiring the legates, Campegio and Wolsey, to proceed no further in the investigation of the validity of the King's

marriage; with this was sent an *avocation* of the cause to Rome, whither the King and Queen were cited to appear in person, or by their proxies. This imprudent measure of the Pope's hastened the overthrow of his authority and power in England; for the King knew better than to let his subjects suppose he was amenable to any *foreign jurisdiction;* at least, that he would submit to be cited out of his kingdom." P. 116.

" The King's ambassadors being introduced to his Holiness at Bononia, refused to pay him the customary submission of kissing his foot, telling him, that 'The prerogative of the crown of England,' would not suffer any citation of their royal master to be made to any foreign court, and therefore the King would not allow his cause to be tried at Rome." P. 123.

" In the beginning of 1532, the Parliament passed an act, which laid the axe completely to the root of the Pope's influence and authority in England. Immense sums of money had for a long time been drained out of the kingdom, and conveyed to Rome, under the title of *Annates*, or *First-fruits*, which were now prevented by law from being paid any longer to that court.

"In February, 1533, the Parliament having met, still widened the breach with the Pope, by passing an act against *all appeals* to Rome." P. 127.

"As soon as the important news of the divorce arrived at Rome, the Pope declared all the proceedings null and void; and that the King should be excommunicated, unless he put things as they were, before the September following. The Consistory of Rome declared the King's first marriage good, and he was desired to take her as his wife, otherwise the censures of the Church would be passed against him. The King sent a courier to Rome, with his submission to the Pope in due form; but the Consistory confirmed the sentence, which they ordered the Emperor to execute. This so enraged Henry, that he resolved to break entirely with the Pope, and abolish totally his power in England. For four years this power had been examined; and great numbers were now convinced, that *it rested neither on the law of God, nor of nature, nor of the Church, nor of the land.* But the king's authority over spiritual persons and causes, was shewn to be founded on the Old and New Testaments, on the opinions and practices of the primitive Christians, on reason, and the common law of England.

On the 15th of January, 1534, the Parliament again met, and during the whole session a Bishop was appointed to preach at Paul's Cross, and declare to the people, that 'the Pope had no authority in England;' and in March, an act was passed, discharging the people of this realm from all dependence on the Pope." P. 129.

"A new Parliament was called, and met on the 8th of June, 1536. Two acts were passed in Parliament, which effected the total extinction of the authority of the Pope in England." P. 155.

[illegible] of many parts of the two [illegible] may be recommended a Tract [illegible] *attested by Historical* [illegible] 1813.

A

PROTESTANT AND PAPIST'S MANUAL;

CONTAINING

I. A PROTESTANT'S REASONS

FOR THE INDEPENDENCE OF THE ANCIENT BRITISH CHURCH;

II. A ROMAN CATHOLIC'S REASONS

WHY HE CANNOT CONFORM TO THE PROTESTANT RELIGION, EXAMINED AND ANSWERED;

III. A SHORT VIEW OF THE DIFFERENCES

BETWEEN THE

CHURCHES OF ENGLAND AND OF ROME.

ADVERTISEMENT.

LIBERTY of conscience, and the rights of conscience, are sacred things, and, in this country, are held in deserved veneration. But even conscientious scruples may be unfounded; and, in that case, however they may be entitled to tenderness and respect, in one party, they afford no ground of acquiescence to others, who differ from them, especially where important interests are concerned. Our Roman Catholic brethren have scruples of conscience, which forbid their entire conformity to the British Constitution, and induce them to acknowledge a *foreign* spiritual jurisdiction; and, on account of these scruples, they petition Parliament to dispense with the established laws of the realm, laws enacted for the security of the Protestant Establishment in Church and State. When these scruples, therefore, are placed in the balance against constitutional laws, it becomes those, who

are disposed to favour such scruples, to consider seriously, whether they are founded or not.

We cannot do this more impartially, than by a careful examination of the reasons, which Papists themselves allege for their non-conformity to the Protestant Religion. If it can be made appear that their reasons for adhering to the supremacy of the Pope, and for not conforming to the Protestant Religion, are groundless; and that the differences between the Churches of England and of Rome are much greater than some imagine, who think favourably of the Popish Petition; it will follow, that the Petitioners are not entitled to the exemptions, and the privileges, which they claim.

In the following pages the members of the Church of Rome are distinguished by the term Papist, because it is their appropriate name, and marks the chief ground of their non-conformity; and because the term *Catholic* belongs to all Christians, who adhere to "the faith once delivered to the Saints," and have one Lord, one faith, one baptism; as is evident from the testimony of Ignatius, who was a contemporary of the Apostles.

He says, "Wherever Christ is," that is, wherever Christ is worshipped, "there is the Catholic Church *." For the visible Church of Christ is "a congregation of faithful men," that is, of believing Christians, according to Christ's own words: "Where two or three are gathered together in my name, there am I in the midst of them." The Church is distinguished *generally* by its faith and worship; *specifically*, by its form of government.

* Epist. ad Smyrnæos, §. 8. Ignatius defines the CHURCH by its *form of government*; the CATHOLIC Church by *consent in doctrine*. Of the latter he says, in the passage above translated, ὅπου ἂν ᾖ (for ᾖ Antiochus has ονομασθῃ) εκει ἡ καθολικη εκκλησια. Of the former: χωρις τουτων (επισκοπου, πρεσβυτερων, διακονων) εκκλησια ου καλειται, *without a Bishop, Priests, and Deacons, there is no Church*, or without them the name of Church is not given to any society of Christians. (Ad Trall. §. 8.) To the same purport are the following passages of the same Father: εἰς επισκοπος ἅμα τῷ πρεσβυτερίῳ και διακονοις. (ad Philadelph. §. 4.) Τῷ επισκοπῷ προσεχετε και τῷ πρεσβυτερίῳ και διακονοις. (ibid. §. 7.) Ὁ χωρις επισκοπου και πρεσβυτεριου, και διακονου πρασσων τι, ου καθαρος εστι τῇ συνειδησει. (ad Trall. §. 7.) The language of Tertullian is equally definite. (De Baptismo, c. xvii.)

ROMAN CATHOLIC'S REASONS

WHY HE CANNOT CONFORM TO THE PROTESTANT RELIGION.

REASONS *.

1. BECAUSE the Protestant Religion is a new Religion, which had no being in the world, till one thousand five hundred years after CHRIST; and therefore it comes fifteen hundred years too late to be the true Church of CHRIST. *Martin Luther* laid the first foundation of the Protestant Religion in the year 1517, and his followers took the name of Protestants in the year 1529, before which time neither the name nor the religion was ever heard of in the Christian world; and we defy all the learned men amongst them to name so much as one single man before *Luther*, who held *throughout* their thirty-

* By the Protestant Religion the Roman Catholic means the Religion of the Church of England, as is evident by his reference to "*their* thirty-nine Articles," and "*their* Homily-book." Of course all reasons for non-conformity, which do not apply to the Church of England are foreign to the subject.

A

ROMAN CATHOLIC'S REASONS

EXAMINED AND ANSWERED.

ANSWERS.

1. THE Religion of Protestants in this united Kingdom is not a new religion, but is as old as the days of St. Paul, who preached it and established it in Britain.

The Church of Britain was fully established before the Church of Rome.

Martin Luther did not lay the first foundation of the Protestant Religion. The Church of Britain protested against the superstition and idolatry of the Church of Rome, and would hold no communion with it, as early as the beginning of the seventh century.

The Popery of Britain constitutes the *middle ages* of the British Church. Down to the beginning of the seventh century, there was no trace of Popery. At the com-

nine Articles, or any other entire system of Protestancy as it is now professed, in any country upon earth. Now how can that be CHRIST's Church, which for so many ages had no being in the world? Since all Christians are obliged to acknowledge that the true Church of CHRIST can be no other than that which had its beginning from CHRIST, and, as then promised, was to stand for ever. See St. *Matt.* xvi. 18. and St. *Matt.* xxviii. 20.

2. Because the Protestant Religion cannot be true, except the *whole Scripture*, both of the Old and New Testament, from the

mencement of that century we find the ever memorable rejection of Popery by the British Bishops. From that time to the reign of Henry I. the British Church continued perfectly independent of the Church of Rome. From the reign of Henry I. to the middle of that of Henry VIII. (1115—1539) was the period of her subjection to the Pope. An impartial review of this *middle period*, compared with the *preceding* eleven centuries of simplicity and independence, and with the *subsequent* restoration of her ancient discipline and doctrine, may convince an unprejudiced mind, that Popery obtained no establishment in this country but by usurpation.

Many of our thirty-nine Articles are directed against the errors of the Church of Rome. These Articles therefore could not be held throughout by any one before the origin of those errors, against which they protest. The religion professed in these Articles is the religion of the first century; and had its beginning from Christ through the teaching of St. Paul.

2. The Protestant Religion does not pretend to be a Reformation of the *Church of Christ*, but of the *Church of Rome*. The

beginning to the end, *be false*, which in so many places assures us that the Church of CHRIST should never go astray. For every one knows that the Protestant Religion pretends to be a *Reformation* of the Church of CHRIST: and it is evident that there could be no room for a reformation of the Church of CHRIST, except the Church was gone astray; so that the whole building of their pretendedly reformed Church is founded upon the supposition of the whole Church, before the time of *Luther*, having been corrupted by damnable errors. "*Laity and Clergy*," says their Homily book, "approved by the 39 Articles, Art. 35, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in most abominable idolatry, of all other vices most detested by GOD, and damnable to man, and that for the space of eight hundred years and more." *Hom. of Peril of Idolatry, Part* 3. Now I say, if this be true, which is the main foundation of the Protestant Church, the whole Scripture must be false, which so often promises that Christ's Church shall never be corrupted by error in matters of faith, much less be for so many ages overwhelmed with abominable idolatry. *Thou art Peter*, says

Scripture no where says, that the Church of Rome shall not go astray. The Church of Rome has undoubtedly greatly gone astray by idolatry in the invocation of Saints, and by the suppression of half of the Eucharist in refusing the cup to the Laity, &c. &c.

If by the Church of Christ be meant the *members of Christ's Church*, the Scripture, so far from promising that it should never "go astray," or "never be corrupted by error," expressly foretells such a declension of faith and corruption of manners, as even the elect should hardly escape. The predictions of Christ were repeated and minutely applied by his Apostles St. Paul, St. Peter, and St. Jude. The fullest accomplishment of these predictions would not prove "the whole Scripture to be false;" but would be a real evidence of its truth. If St. Peter himself could go astray, what should render his successors *incapable* of error and corruption?

Christ does not promise that his Church shall not "go astray," but that "the gates of hell shall not prevail against it," to the extinction of the Gospel and its blessings. Offences and errors, as they were predicted, very soon prevailed: even Antichrist soon made his appearance, and that Man of Sin,

our Lord, St. *Matt.* xvi. 18. *and upon this Rock will I build my Church, and the Gates of Hell* [the powers of darkness] *shall not prevail against it.* Therefore the Church of CHRIST could never go astray. *Go teach all nations,* says the same LORD to the Apostles and their successors, the pastors of the Church, St. *Matt.* xxviii. 20. *and behold I am with you always, even to the end of the world.* Therefore the Church of CHRIST, could never fall into errors; because CHRIST, who is *the way, the truth, and the life,* St. *John* xiv. 6. has promised his presence and assistance to her teachers *even to the end of the world.* See also St. *John* xiv. 16, 17. where Christ promises to the same pastors and teachers of the Church, *the Comforter, the spirit of truth, to abide with them for ever. To teach them all things,* v. 26. *and to guide them into all truth,* chap. xvi. 13. And *Isaiah* lix. 20, 21. where God promises that after the coming of our Redeemer, his Church shall never err. *This is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* See also for the Infallibility of the Church of CHRIST,

who from time to time has introduced into the Church so many innovations and corruptions. The main foundation of the Protestant religion of the sixteenth century, was laid in the restoration of the Scriptures to the public, and in the removal of antichristian usages and doctrines.

The Church of Christ is not confined to the Pope, nor to the Bishops, nor to the Clergy, but comprehends the whole body of believers in Christ, who adhere to his ordinances. And can it be supposed, then, that the Scripture has any where promised, that the Church shall *never err*, shall *never be corrupted;* but shall continue for ever *impeccable* and *infallible?* We need not look into the history of the Church * for mortifying proofs to the contrary; they are sufficiently evident from the words of our Saviour and his Apostles. Our Saviour says, "When Christ cometh, shall he find faith on the earth?" St. Paul says, "Let no man deceive you by any means; for that day shall not come, except there be a *falling away* first, and that MAN OF SIN be revealed, the son of perdi-

* See the chapters on the calamitous events of the Church in each century of Mosheim's Ecclesiastical History.

Ps. lxxii. 5, 7. *Ps.* lxxxix. 3, 4, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. *Isa.* ix. 6, 7, chap. xxxv. 8. chap. liv. 1, 2, 3, 9, 10, 13, 15, 17. chap. lx. 11, 12, 15, 16. chap. lxii. 6. *Jeremiah* xxxi. 35, 36, 37. chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. *Ezekiel* xxxvii. 24, 26. *Daniel* ii. 44. St. *Luke* x. 16. *Ephes.* iv. 11, 12, 13, 14. chap. v. 23, 24. 1 *Tim.* iii. 14, 15.

3. Because the *first* foundations of the Protestant Religion were laid by an insupportable pride in one man, *viz.* *Luther* (who is acknowledged to have been in the beginning *all alone*), his presuming to stand out against the whole Church of God; therefore, instead of following him, or the religion invented by him, we ought, by the rule of the Gospel, St. *Matt.* xviii. 17. to look upon him as no better than a heathen and a publican. *If he neglect to hear the Church, let him be to thee as a heathen and a publican.*

tion, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God;—whose coming is after the power of Satan, with all power and signs and lying wonders;—and for this cause shall God send them strong delusion, that they shall believe a lie." (2 Thess. ii. 3, 4, 9, 11.) "Now the Spirit speaketh expressly, that in the latter times some shall *depart from the faith*, giving heed to seducing spirits, and doctrines of devils,—*forbidding to marry*, and commanding to *abstain from meats*, which God hath created to be received with thanksgiving of them, which believe and know the truth." (1 Tim. iv. 1, 3.)

3. The religion of Protestants in this united Kingdom, as was observed before, is coeval with St. Paul. But the first Protest against the Church of Rome was made by the British Bishops of the seventh century.

But whatever might be the defects of Luther, the Church of England has no concern with them; nor can they afford any pretence for non-conformity to the established Church of this country.

4. Because Luther and the first Protestants, when they began to set up their new Religion, and disclaimed the authority and doctrine of all Churches then upon earth, could not say the Creed without *telling a lie*, when they came to that article, *I believe in the holy Catholick Church, the communion of saints.*

5. Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of CHRIST: it is not *one, holy, catholic, and apostolical.* 1. It is not *one;* because the different branches of the pretended Reformation are divided from one another in faith and communion; nay, scarce any two single men among them all are throughout of the same sentiments in religion: and no wonder, since every man's private spirit is, with them, the ultimate judge of controversies; so that it is not possible they should ever be brought to unity in religion. 2. Their Church is not *holy*, neither in her doctrine, (which, especially in the first reformers, was shamefully scandalous in the encouraging lust and breaking of vows; blasphemous in charging GOD with being the author of sin; and noto-

4. Protestants believe in the *Holy Catholic* Church, by believing that the Universal Church of Christ is one holy Catholic Church. They believe in this holy Catholic Church, though they do not believe the Church of Rome to be the whole Church of Christ. They believe in the communion of Saints, though they do not ascribe to them the attribute of omnipresence by praying to them.

5. There is no Church called *the Protestant Church*. There are different branches of the Church of Christ *protesting* against the errors of the Church of Rome, such as the Lutheran Church, and the Church of England. The universal Church of Christ is *one*, *holy*, *Catholic*, and *Apostolical*; but the before-mentioned branches of this Church do not pretend to be the whole Church of Christ; (the Greek Church, the Syrian Church, and other Eastern Churches, occupying a greater extent of country and a larger portion of Christendom, than the whole of Protestant and Popish Europe taken together *); yet they are *one* with the universal Church, as the disciples of Christ are one with Christ; (2.) they are *holy*, as being

* See the Map prefixed to these Tracts.

riously wicked in their notions of free-will and predestination:) nor is she holy in the lives, either of her first teachers (none of which were remarkable for sanctity, and the greatest part of them infamous for their vices) or of their followers, who, as many of their chief Protestant writers have freely owned, instead of growing better than they were before by embracing the reformed religion, grew daily worse and worse. 3. Their Church is not *Catholic;* they are sensible this name belongs not to them, and therefore they have taken to themselves another name, *viz.* that of Protestants. And, indeed, how should their Church be *Catholic* or *Universal,* which implies being *in all ages* and *all nations,* since it had no being for fifteen ages, and is unknown in most nations. 4. Their Church is not *Apostolical;* since it neither was founded by any of the Apostles, nor has any succession of doctrine, communion, or lawful mission from the Apostles.

parts of that which is holy; (3) they are *Catholic*, as being parts of the Church universal; and (4.) they are *Apostolical*, because they are founded on the doctrines and discipline of the Apostles. The Church of Britain is eminently apostolical, having been founded and established by St. Paul.

Protestants do not cease to be *Catholic*, because they *protest* against the errors of the Church of Rome; however improperly the term *Catholic* may be used by Papists, and even by some Protestants, as opposed to the term *Protestant*.

The Church of England, by permitting the clergy to marry, does not encourage the breaking of vows; but removes that mark of the *Man of Sin*, which St. Paul condemned in those that forbid to marry. The Church of England no where charges God with being the author of sin; her doctrines must be greatly perverted to be brought to such a sense; and her notions of predestination are equally at variance with presumption and despair; equally conducive to humility and exertion.

To affirm that the greatest part of her *first* teachers, as they are called, that is, of

our holy and venerable Reformers, were "infamous for their vices," is a malignant falshood, which can be asserted by no one, whose mind is not perverted by prejudice, and become callous to all perception of the truth. To shew that her principles are productive of holiness, we need only refer to the lives of Ridley, Latimer, Jewell, &c. or to the lives of great and good men of later days, such as Sir Matthew Hale, Mr. Nelson, Dr. Hammond, Bishop Wilson, &c. who both taught the doctrines, and were living examples, of the purest Christianity; such also as two very excellent men of recent memory; the narratives * of whose lives contain stronger incentives to a good life, than can be collected from all the martyrologies of the Church of Rome, or from the lives of all the Roman Saints subsequent to the sixth century.

The Church of England is truly Catholic; in her Liturgy she prays for the Catholic Church, that is, the *universal Church*, the *Church throughout the world*. She is a Protestant Church, not because she is not Catho-

* A Discourse on the Death of William Sharp, Esq. by the Rev. John Owen; and Memoirs of the Life of William Stevens, Esq. by an eminent Barrister; printed for the benefit of the Scotch Episcopal Church.

6. Because *Luther* *, the first preacher of the Protestant Religion, had no marks of being actuated by the spirit of God, but bare many evident badges of the spirit of Satan: witness his furious and violent temper, which could not brook the least contradiction, of which many Protestants have loudly complained; witness his scandalous marriage with a Nun, and his no less scandalous Dispensation, by which he allowed *Philip*, Landgrave of Hesse, to have two

* Luther was preceded in the work of reformation, by Wickliffe and Erasmus. "The Ecclesiastics," says Jortin, "loudly complained, that Erasmus's bold and free censures of the Monks, and of their pious grimaces and superstitious devotions, opened the way to Luther. *Erasmus* (as they said) *laid the egg, and Luther hatched it.*" (Life of Erasmus, Vol. I. p. 106, 8vo. Edit.)

lic, but because she protests against the errors of Popery. The meaning of the term Catholic has nothing to do with *ages* and *nations;* but a Church is Catholic, and an individual Catholic, that adheres to the *general rule of faith*, adoring *one* Lord, observing *one* baptism, &c. A Church, that has professed such faith for eighteen centuries, and in all nations, is not more Catholic than the Church of Jerusalem was in the *first* century, and in the *single* province of Judea.

6. Luther lived nine hundred years after the *first Protest* of the British Church against the Church of Rome. But, as was before observed, whatever were the defects of Luther, the Church of England is not concerned with them.

wives at once, contrary to the Gospel; witness his frequent conferences with the devil, in one of which, as we learn from his own mouth, *T.* 7, *fol.* 228, &c. he was taught no small part of his reformation, to wit, his abolishing the Mass, by the father of lies. Now who would venture to follow that man for his master in religion, who owns himself to have been taught by Satan?

7. Because the first steps towards the introducing the Protestant Religion into *England* were made by King *Henry* VIII. a most wicked Prince, *who never spared woman in his lust, nor man in his wrath:* and the first foundations of that religion in this kingdom were cemented by blood, lust, and sacrilege, as every one knows that knows the history of those times. To this first beginning the progress was answerable in the days of King *Edward* VI. during which the Reformation was carried on with a high hand by *Somerset* and *Dudley*, in conjunction with the council and parliament, upon interested views, nor without great confusion and innumerable sacrileges, as their own historian, Dr. *Heylin*, is forced to acknowledge.

8. Because Protestancy was settled upon its present bottom in this kingdom by act of

7. Answered in No. 1. S. 6.

It was the insolent citation of Henry to Rome, and the drain of the national wealth by *Annates*, or First Fruits, which led to the subversion of the Pope's authority in this country; an authority not tolerated by any of its Sovereigns, till some time after the accession of the Norman Princes.

8. Protestantism was *restored* and *re-established* in the reign of Queen Elizabeth.

Parliament in the first year of the reign of Queen *Elizabeth*, in opposition to all the Bishops, to the whole convocation of the Clergy, and to both the Universities; that is, in one word, in opposition to the whole body of the clergy of the kingdom, as may be seen in Dr. *Fuller*, *L.* 6. *&c.* *Heylin*, p. 285, 286. How then can it be called the *Church of England*, or any Church at all, seeing it was introduced and established only by the authority of mere laymen, in opposition to the Church.

9. Because it is visible to any unprejudiced eye, that there is not so much devotion, zeal, or religion, among Protestants, as there is amongst Catholics. We never hear of any instances of extraordinary sanctity amongst them. The evangelical counsel of voluntary renunciation of the goods and pleasures of this life, is a language which none of them understand. One of the first feats of their Reformation was pulling down all houses consecrated to retirement and prayer.

But the British Church protested against Popery more than nine centuries before that time.

Popish writers have a very imperfect notion of *the Church* of Christ. The Church does not consist merely of Bishops and the Clergy, but of the whole body of believers in Christ, who observe the ordinances of Christ and his Apostles.

9. Nothing can exceed the arrogant vanity and the injustice of the *ninth* portion of the Roman Catholic's reasons. A prayer offered up by a devout mind in the active duties of life, we have every reason to believe, is more efficacious with our Maker, than the devotions of the indolent recluse. Our Saviour, neither by his example nor instructions, directs us to live in deserts or cloisters. An *innocent*, *charitable*, *religious* and *useful* life, pursued in the busiest society of our fellow-creatures, has more real sanctity in it, and approaches nearer to the example, which our Saviour set us, than can be found in the most rigid and painful austerities of solitude.

10. Because all kind of arguments * make for the Catholic Church, and against Protestants. Ours is the Church in which all the *Saints* have both lived and died: our religion has in every age been confirmed by innumerable undoubted miracles: we alone communicate with the chair of *Peter* †, to whom CHRIST committed the care of his whole flock, *John* xxi. We alone inherit the name of *Catholic* appropriated in the *Creed* to the true Church of CHRIST. By the ministry of our preachers alone, nations of infidels have in every age been converted to CHRIST. In a word, *Antiquity, perpetual Visibility, Apostolical Succession* and *Mission*, and all other properties of the true Church, are visibly on our side.

* That the reverse of this assertion is the truth, the reader may find in the reasons assigned by Bishop Bull, why a Protestant cannot hold communion with the Church of Rome, in answer to the Bishop of Meaux's Queries.—See *The Churchman armed against the Errors of the Times*, Vol. II.

† Whatever communication they had with the chair of St. Peter, that chair communicated neither virtue nor authority to his successors. St. James's chair was established at Jerusalem, before St. Peter's was at Rome. It was remaining at Jerusalem, says Eusebius (Eccles. Hist. lib. vii. c. 19.) till the beginning of the fourth Century, and was held in high veneration.

10. Nothing can be more false than this *tenth* reason. How far all arguments make for the Popish Church, and against the Protestants, may be seen even in the compass of this short MANUAL. The Saints of the Christian Church lived long before Popery was in existence. The Saints of the first four centuries, were Saints of the Church universal, and not of the Popish Church. The present Popish Church is not the Church of the four first centuries. Theirs is not the Church (except so far as it is a *part* of the universal Church) in which all the Saints have lived and died. It is a great untruth to say, that the Popish religion has in *every* age been confirmed by innumerable miracles. The Popish Church can bring no authentic evidence of any real miracle having been performed by any of her recorded saints since the beginning of the seventh century. Probably no such evidence can be brought for a long period before; but the seventh century is here mentioned on account of its being the commencement of Popery properly so called, the title of Universal Bishop having been then first conferred on the Bishop of Rome by the murderer Phocas.

An answer to the exclusive assumption of the term Catholic, by the Church of Rome,

that they are all guilty of a fundamental error in the article of *the Church*, which if they had believed aright, they would never have pretended to reform our doctrine. We are convinced that they are *Schismatics*, by separating themselves from the communion of the Church of CHRIST; and *Heretics*, by dissenting from her doctrine in many substantial articles; and consequently, that they have no lawful mission, no succession from the Apostles, no authority at all to preach the word of God, or administer the sacraments: in fine, no share in the promises of Christ's heavenly kingdom (excepting the case of invincible ignorance) from which the Scripture in so many places excludes Heretics and Schismatics.

12. Because the Protestant Religion, though we were to suppose the professors of it to be excused by invincible ignorance from the guilt of heresy and schism, lays them nevertheless under most dreadful disadvantages, which must needs highly endanger their everlasting salvation; the more, because it is at least highly probable they have no

is the unreformed remnant of the Church of England, which refused to follow the general sense of their country in the sixteenth century; and has continued ever since to adhere to that foreign jurisdiction, which had oppressed the national Church for the four preceding centuries. The title of *Roman* can of right belong to nothing in *Britain*, whatever submission may be paid to the Bishop of Rome by a certain portion of our deluded fellow-subjects. It is a submission altogether *unnational* and *antibritish*.

The Church of England is not schismatical; for she is not answerable for the schism that has separated her from the Church of Rome; she is not heretical, because she adheres to "the faith once delivered to the Saints. Of her *Apostolical succession* and *mission*, see No. 5, 10, and 13, at the conclusion.

12. The Church of England, as a part of the Church of Christ, possesses all the privileges of the Church; and enjoys all the spiritual gifts, which Christ has promised to those, that faithfully pray for them. She inherits from St. Paul all the functions of the Christian Ministry. The *Communion of Saints* in Heaven cannot consist in our ad-

:rament of the body and blood of
d. They have no part in the great
stic Sacrifice; no communication of
y Ghost by the bishop's imposition
s in confirmation; no power of the
the kingdom of heaven given to the
St. *Matt.* xvi. 19. and St. *John*
23, for absolving sinners, &c.
s, that their religion robs them of
nion of Saints in heaven, by
ıot to seek their prayers or
intercession; it encourages them by the doctrine of *Justification by Faith alone*, (Art. 11.) to be no ways solicitous for redeeming their past sins by good works and penitential austerities: it robs them when they are sick, of that great blessing, both corporal and spiritual, promised (St. *James* v.) to the *Anointing of the sick*: and when they are dead, no prayers must be said for them, for fear of superstition. In fine, the Scriptures which are put into their hands are corrupted; the little good that their Church prescribes or advises, as fasting, keeping holidays, confession, &c. is entirely neglected, and both ministers and people run out into a wide easy way of living, with little or no apprehension for their future state. Whereas the true servants of God, in imitation of the Apostles and other saints, have always led a life of

dressing prayers to them, to which they must be insensible.

The belief that sins are redeemed by good works, or penitential austeries, is an error of Popery, and a very dangerous one. Repentance and good works are indispensably necessary to *present* duties; for we cannot be saved without them; but they cannot do away a single sin that is past. If they could, Christ would have died in vain. We are justified, that is, pardoned through the atonement of Christ, and by faith in him. *Justification by faith alone* must be very ill understood, if it does not lead to repentance and good works, instead of releasing us from all solicitude about our salvation.

The blessing of salvation is promised to the *prayer of the faithful*, not to the act of *extreme unction*, as any one may see, who will consult the words of St. James. The anointing with oil might have been a good local custom in the east, but could have no more spiritual effect, than the washing of the outsides of cups and platters.

Protestants do not pray for the dead, because they think it superstitious and unscrip-

rtification and self-denial, and have always ove to work out their salvation with fear d trembling.

13. Because the Protestant Religion can afford us no certainty in matters of faith. Their Church owns herself fallible even in fundamentals: since she only pretends to be part of the Universal Church; and every part or particular Church, according to her principles, may fall even into errors destructive of salvation: what security then can

tural to do so, and unprofitable to all but to the priest.

If the Hebrew and Greek texts of the Scriptures are not brought to the perfect purity of the originals of the first century, after all the learning and labour, that have been employed upon them; they must approach much nearer the apostolical and original verity than any translation can do, and therefore must be much less corrupted than the Vulgate version.

If the good preached and advised by our Church, were confined to fasting, keeping holidays, and confession, it might indeed be called little good, in comparison with the more substantial duties of love to God and to our neighbour. But we think that these should be done, and the other not left undone.

13. The Church of England has, in her rule of faith, all the certainty that rational beings can require. We have the three Creeds, which can derive no light from Popes or Councils, that we do not possess. We have our Church Articles, which were drawn up by the most learned men of a very learned age. And the right use of these

she give her followers that she is not actually leading them on in the way of eternal damnation? She has no infallible certainty for the Scripture itself, which she pretends to make her only *Rule of Faith*. From whence can she pretend to have this certainty? Not from the Scripture itself; for this would be running round in a circle. Besides, there is no part of Scripture that tells us what books are Scripture and what not: much less is there any part of Scripture that assures us that the *English* Protestant Bible, for example, is agreeable to what the Prophets and Apostles wrote so many ages ago; or that there is so much as one single word in it uncorrupted. If she appeals to tradition, this, according to her principles, cannot ground a certain faith, since she makes the Scripture alone the rule of faith. If she appeals to Church authority, this she pretends is not infallible. What then must become of the infallibility of her faith, when she has no infallible certainty from the Scripture, upon which alone she pretends to ground her faith? Besides, though she were infallibly certain of the Scriptures being the Word of God, it would avail her nothing, except she were also infallibly certain that the Scripture is to be interpreted in her way; and this is an infallibility to which she neither can nor does

means of faith, which a merciful Providence has given us, requires only the ordinary exercise of our rational faculties. We have also in those plain words of Scripture: "If thou wouldest enter into life, keep the commandments;—Do this, and thou shalt live;—Believe in the Lord Jesus, and thou shalt be saved;—Forgive, and thou shalt be forgiven;—Whatsoever ye would that men should do unto you, even so do unto them:" infallible directions both for faith and conduct.

The Church of England is not more fallible than the Church of Rome; but she is fallible, not because she is only *a part* of the Church universal, but because it is the property of human nature to be fallible. The Church of Rome has shewn herself fallible in many things, and in nothing more than in that very pretence that she is infallible, and that she is not a part of the universal Church, but the whole of it.

The Church of England does not pretend to be infallible; but her children have a confident reliance on this instruction, that "if any one lack wisdom, let him ask of God, in faith, and it shall be given him;" and in Christ's promise of the assistance of God's

pretend to lay any claim. And thus, after all her boastings of the pure Word of God, her children have no other ground for their faith and religion than her fallible interpretation of the Word of God, opposite in many points to the interpretation of a Church of far greater authority than she can pretend to.

Holy Spirit to them that ask him. They are moreover sure that by such assistance, and by the sober use of the faculties, which God has given them, they cannot be deceived in such things as most pertain unto salvation.

The Church of Rome has not greater authority than the Church of England. If authority depend on apostolic origin, the Church of England is at least her equal; if on priority of establishment, and on simplicity and purity of doctrine, she may justly claim a greater authority.

The authority of Apostolical *origin*, *succession*, and *mission*, the Church of Britain inherits from St. Paul. Evidence of *perpetual visibility* from the first introduction of the Gospel to the beginning of the fourth century (usque ad Diocletiani persecutionem) she has in the testimony of Gildas, as well as of Tertullian, Origen, and Eusebius. Below this period, it is not necessary here to descend, either to notice her exertions in the fourth, fifth, and sixth centuries; or to mark the *succession* of her metropolitans from DAVID in the sixth century to ASSER in the ninth, and from him to SULIEN and RICEMARCH in the eleventh, all of them men eminent for their piety and learning.

APPENDIX.

ONE of the most successful deceptions which Popery has practised on the young, the unwary, and the ignorant, is the pretended universality of the Roman Catholic religion before the time of Luther. It is that, which the Roman Catholic Bishop (Challoner) places at the head of his "Reasons for not conforming to the Protestant religion *." It is the reason which Mr. Montague † gave to his father, for deserting the Protestant religion, and joining the Roman Catholic Church.

Great pains were taken, soon after the REFORMATION, by the Rev. Ephraim Pagitt, author of *Christianography*, to dissipate this delusion: and with considerable success, as it may be supposed, from the publication of the *third* edition of his work in 1640. Extracts from his work were published in 1813, for Stockdale and Hatchard, from which the young and inexperienced reader may fill up the outline of the Map prefixed to these Tracts.

* The Reasons are examined and answered in the *Protestant's and Papist's Manual*, page 273 of these Tracts.

† Hammond's Works, vol. ii.

Dr. Buchanan (to whom the world is indebted r so much valuable information respecting ristian *India*, and whose zealous endeavours r an ecclesiastical establishment in India, it is voutedly to be hoped, will be crowned with ccess) has, in his *Christian Researches*, given very interesting illustration of the subject of *tianography*, in what he says of the Syrian rches, the Armenians, Georgians, Nestorians, tes, St. Thomè Christians, &c.

Pope's authority was unknown in the East e Portuguese settlements carried with them pal jurisdiction. But churches were planted rabia, India, and other Eastern nations, in days of the Apostles. And that the churches the *Gentiles* were not subject to the supreme jurisdiction of St. Peter, but rather to that of St. Paul, is evident not only from the distinct assignment of the Jews, to St. Peter's care, and of the Gentiles to St. Paul, recorded in the New Testament, but from the testimony of Chrysostom: "To St. Paul was committed the whole world. St. Paul governed the whole world.—St. Paul had an anxious solicitude for all the churches throughout the world *." The pre-eminence of St. Paul, the same learned father has asserted in very strong terms: "No one is greater than St. Paul; *no one is equal to him*."—"If he laboured more abundantly than the rest of the

* Chrysost. *De laudibus Pauli*. Op. vol. ii. page 485. ed. Paris, 1718. *De Eleemosyna*, vol. iii. page 256.

Apostles, he will be more abundantly rewarded. And, as he is *greater than they* (κακεινων μειζων) it is evident, that he will enjoy the *highest honour* and *first seat* among them," (της ανωτατω τιμης και προεδριας *.) With such *general* care of all the churches, and such *pre-eminence*, as is here ascribed to St. Paul, the *supremacy* of St. Peter, and his successors, is wholly inconsistent.

The origin of the Papal power over the *maritime part* of the Syrian churches in the sixteenth century, and the present extent of it, cannot be better described than in the interesting narrative of Dr. Buchanan.

"The Syrian Christians [*not subject to the Pope*] inhabit the *interior* of Travancore and Malabar, in the south of India, and have been settled there from the early ages of Christianity. The first notices of this ancient people, in recent times, are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin, on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-Ala †. The name or title of their last king was Beliarte; and he dying without issue, the dominion developed on the king of Cochin and Diamper.

* Chrysost. Op. vol, i. p. 171 and 517.

† Malay-Ala is the proper name for the whole country between Travancore and Malabar.

"*When the Portuguese arrived,* they were agreeably surprised to find *upwards of a hundred Christian Churches* on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. "These churches, said the Portuguese, belong to the Pope."—"*Who is the Pope,*" said the natives? we never heard of him. The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction: and that, for 1300 years past, they had enjoyed a succession of bishops appointed by the Patriarch of Antioch. "We, said they, are of the true faith, whatever you from the West may be; for we come from the place, where the followers of Christ were first called Christians."

"When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the Clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time, that there was a place called the *Inquisition;* and that its fires had been lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian Bishop, Mar Joseph, and sent him prisoner to Lisbon, and then convened a Synod at one of the Syrian churches, called Diamper,

near Cochin, at which the Romish Archbishop Menezes presided. At this compulsory Synod, 150 of the Syrian clergy appeared. They were accused of the following practices and opinions, "That they had married wives;—that they owned but two sacraments, Baptism and the Lord's Supper;—that they neither invoked saints, nor worshipped images, nor believed in Purgatory;—and that they had no other orders or names of dignity in the Church, than Priest and Deacon." These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also agreed that all the Syrian books on ecclesiastical subjects that could be found, should be burned; "in order," said the Inquisitors, "that no pretended Apostolical monuments may remain."

"*The Churches on the sea-coast* were thus compelled to acknowledge the supremacy of the Pope; but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them: Menezes purged their liturgy of its errors; and they retain their Syriac language, and have a Syriac college unto this day. They are called the Syro-Roman Churches, and are principally situated on the sea-coast."

"*The Churches in the interior would not yield to Rome.* After a shew of submission for a lit-

tle while, they proclaimed eternal war against the Inquisition; they hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance *."

—" I had now ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians, who speak the Malabar language †."

—" I had hitherto observed somewhat of a reserve in those with whom I had conversed on the union of the Syrian Church with the Church of England; and now the cause was explained. The Bishop's Chaplains confessed to me, that they had doubts as to English ordination. " The English, said they, may be a warlike people; but their Church, by your own account, is of recent origin. Whence do you derive your ordination?" " From Rome ‡." " You derive

* Christian Researches, page 106—110.

† Ibid. page 130. See also *Asiatic Researches*, vol. vii.

‡ *British* ordination was derived from St. Paul, and descended in the British Church in direct succession to the beginning of the twelfth century, when Bernard, a Norman, was consecrated Bishop of St. David's, by the Archbishop of Canterbury, A. D. 1115. The *Saxon* Church derived ordination from Rome; that is, from Austin, the first Archbishop of Canterbury, who had been consecrated by the Bishop of Arles. But the ordination of Rome was derived also from St. Paul, who founded the Church of Rome, (Rom. i. 11.). By the submission of the British Bishops, in the twelfth century, to the see of Canterbury, the two

it from a Church, which is our ancient enemy, and with which we would never unite*."

"In passing through the *Romish* provinces in the East, though the author had before heard of the Papal corruptions, he certainly did not expect to see Christianity in the degraded state in which he found it. Of the priests it may be truly said, that they are, in general, better acquainted with the Veda of Brahma than with the Gospel of Christ. In some places the doctrines of both are blended.—What a heavy responsibility lies on Rome, for having thus corrupted and degraded that pure and ancient church †."

Churches (British and Saxon) were united, and have continued so from that time, under the title of the Church of England. *(Editor.)*

* Christian Researches, page 131.

† Ibid, page 155.

EXTRACT

FROM

THE REV. DR. KERR'S REPORT

ON THE

State of the Christians inhabiting the Kingdoms of Cochin and Travencore.

"*Madras, November 3, 1808.*

"SOME circumstances may be collected from undoubted authority, by which it may be inferred, that the St. Thomè Christians have been for nearly fifteen centuries established in India; for we find in Ecclesiastical History, that at the first council of Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and in the creeds and doctrines of the Christians of Malabar, internal evidence exists of a primitive Church; for the *supremacy of the Pope* is denied, and the doctrine of Transubstantiation never was held by them; and they regarded, and still regard, the worship of images as idolatrous; and the doctrine of Purgatory to be fabulous; moreover they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts

may be substantiated on reference to the acts of the synod established by Don Alexis de Menezes, Archbishop of Goa, at Udiamper, in the year 1599."

"The history of this council will be found most ably detailed in a work printed in French*, and entitled "The History of Christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated Librarian to the King of Prussia."

"Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a transcript of information, which may be fully and satisfactorily obtained in La Croze's book."

THE *union of the Syrian Church* with the Church of England would be so serviceable to the cause of Christianity in the propagation of the Gospel in India, that I shall add here a few more extracts from Dr. Buchanan's *Christian Researches*:—

* Histoire du Christianisme des Indes, Hag. 1724. 12mo. (Fabricius de Scriptoribus qui Veritatem Religionis Christianæ asseruerunt. Hamb. 1725.)

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England."—Page 123.

"The Syrian Christians in Malay-ala possess two chief requisites for junction with any pure Church; namely, they profess the doctrines of the Bible, and reject the *supremacy of the Pope.*" —Page 128.

"Since my coming amongst this people, I had cherished the hope, that they might be one day united to the Church of England."—Page 130.

"Our conversation was reported to the Bishop. He wished me to state the advantages of an union. One advantage would be, I observed, that English clergymen, or rather missionaries ordained by the Church of England, might be permitted hereafter to preach in the numerous churches of the Syrians in India, and aid them in the promulgation of pure religion; and again, That ordination by the Syrian Bishop might qualify for preaching in the English churches in India; for we had an immense empire in Hindostan, but few preachers; and of those few scarcely any could preach in the native languages.—The Bishop said, 'I would sacrifice much for such an union.'—The next day the Bishop, after conferring with his Clergy on the subject, returned an answer in writing to the following effect:—

'That an union with the English Church, or at least such a connection, as should appear practicable and expedient, would be a happy event, and favourable to the advancement of Religion in India.' "—Page 133.

EXTRACT FROM

BISHOP JEWELL'S DEFENCE

OF HIS

Apologie of the Church of England,

PAGE 621.

'¶ OF a truth even those greatest councels, and where most assembly of people ever was, (whereof these men use to make such an exceeding reckoning,) compare them with all the churches which thorowout the world acknowledge and professe the name of Christ, and what els, I pray you, can they seem to be, but certaine private councels of Bishops and provinciall Synods? For admit peradventure Italy, France, Spaine, England, Germany, Denmarke, and Scotland meet together: if there want *Asia*, *Græcia*, *Armenia*, *Persia*, *Media*, *Mesopotamia*, *Ægypt*, *Æthiopia*, *India*, and *Mauritania*, in all which places there be both many Christian men, and also Bishops; how can any man, being in his right mind, think such a councell [as that of Trent] to be a general councell? And where so many parts of the world do lacke, how can they

English the only nation, who have not come to the Council?—Why did you not admire this too, that neither any one of the three great Patriarchs of *Constantinople*, *Antioch*, nor *Alexandria*, nor *Presbyter John*, nor *the Grecians*, *Armenians*, *Medes*, *Persians*, *Egyptians*, those of *Barbary*, *Ethiopia*, or the *Indies*, did not come to the Council too? for are there not many in those nations, who believe in Christ? have they not Bishops? are they not by name and in reality Christians? and, sir, did ambassadors come from all those nations to the Council? or will you rather say, the Pope did not call them? or that they are not bound by your ecclesiastical sanctions*?"

* From the Translation annexed to the London Edition of the Apology. (1685.)

FINIS.

Law and Gilbert, Printers, St. John's Square, Clerkenwell.

17